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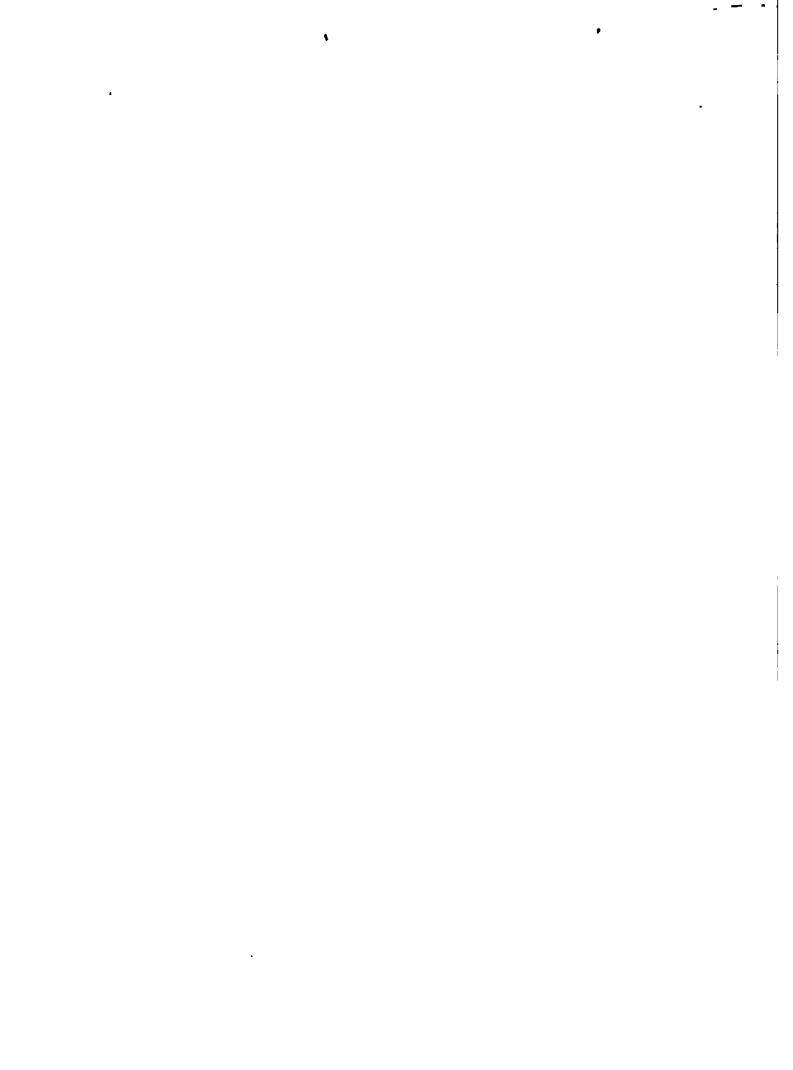


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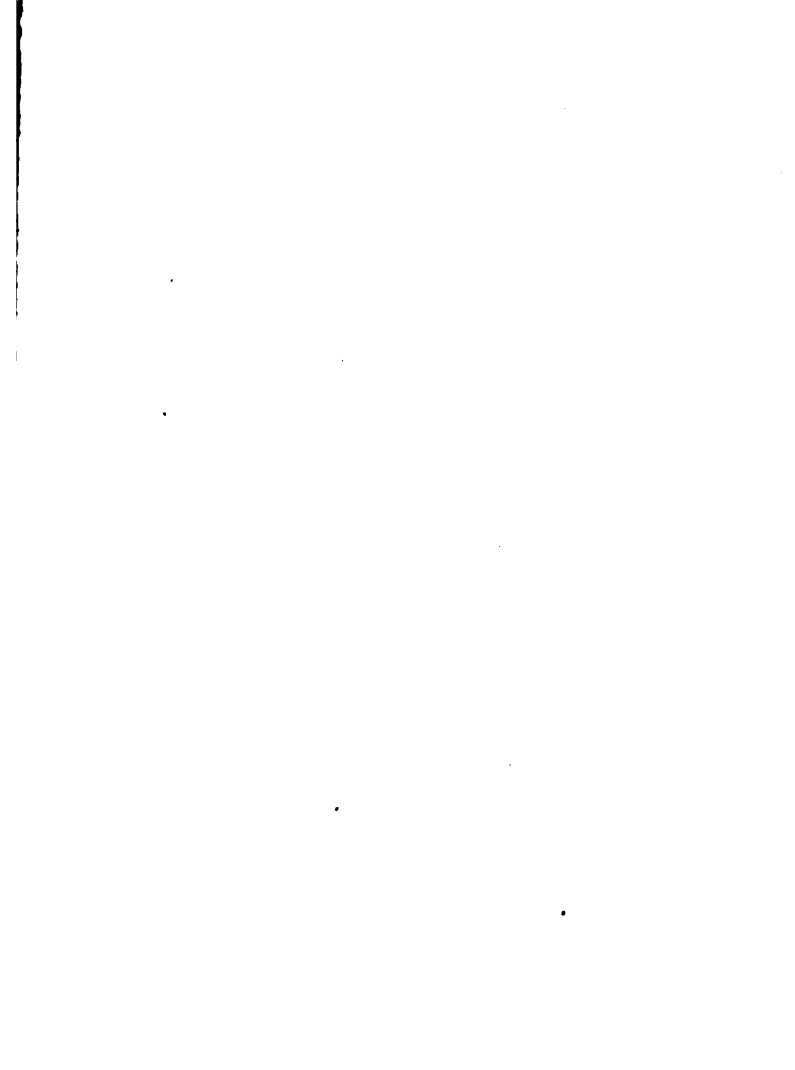
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THEOSOPHICAL  
MANUALS

V  
MAN AFTER DEATH

THE THEOSOPHICAL PRESS  
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1916

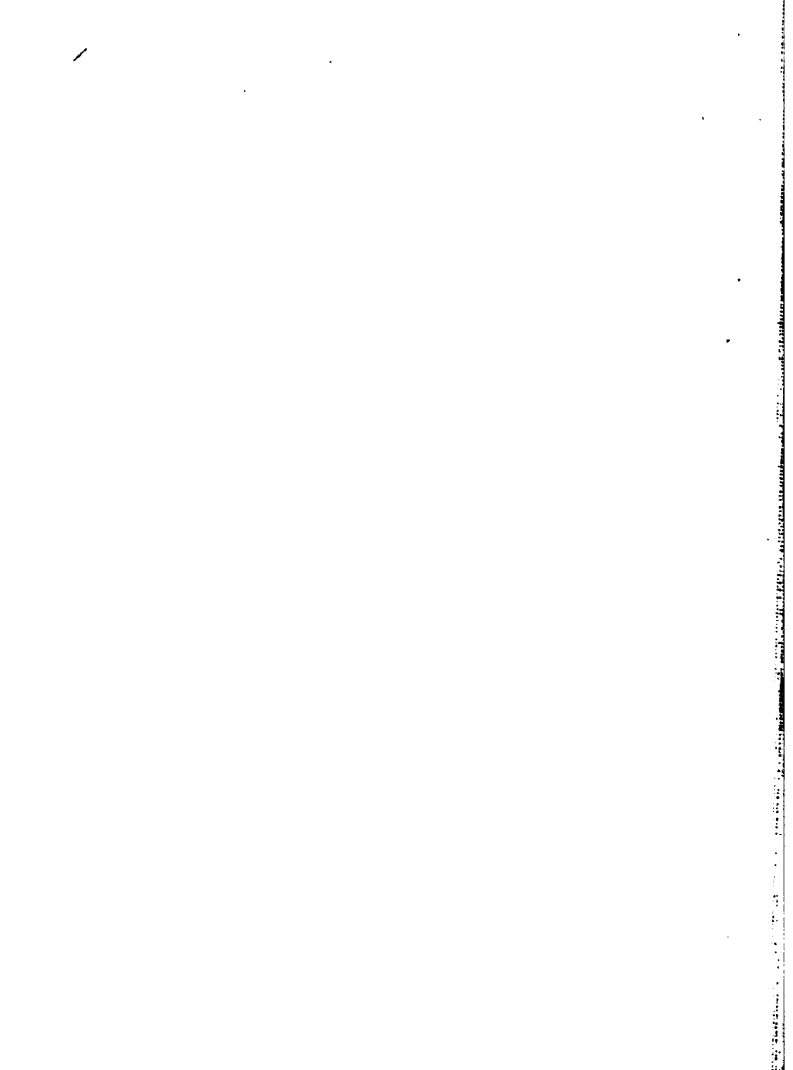




THEOSOPHICAL  
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V  
MAN AFTER DEATH

The Aryan Theosophical Press  
Point Loma, California  
1910



2

# THEOSOPHICAL MANUALS

V

## MAN AFTER DEATH

BY

A STUDENT

SECOND EDITION

The Aryan Theosophical Press  
Point Loma, California  
1910

Phil 978.42



Frank C Chase

Boston

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## PREFACE

**T**HE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These Manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know—those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the value of Theosophy;

for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge, and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them

## **PREFACE**

**v**

and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification, and the elevation of the human race, these teachings too often pander to ambition, vanity, and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own—with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it





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their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accommodate itself to the rules laid down by various schools of modern thought as to

what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism, our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches, however, to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely unexplored,



or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from good will than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and

it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teachers' statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-

uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood, can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

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There's not the smallest orb which thou behold'st  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubins;  
Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.

*Shakespeare*

## I

### THE MYSTERY OF DEATH

**“I** F a man die shall he live again?” How many myriad times has this question been asked since the days of Job, and how many times imperfectly answered! But in this age of transition an opportunity has been given the western world to obtain by the aid of Theosophy a more accurate view of Life, and what is called Death, than has been possible since the destruction of the Mysteries in Greece, Egypt, and western Asia.

The popular dread of death and the misconceptions concerning it arise from ignorance, the parent of evil. We are yet ignorant of our own true nature; humanity is a sealed book to itself; and no wonder, therefore, the future looks dark, uncertain, and forbidding.

We all, at least all who have begun to study their own natures impersonally, feel a

certain cramping bondage in our lives, a sense of limitation. We tremble on the brink of discovering that life contains far greater possibilities than we had dared to hope for, and that we are not living up to the height of our powers. We dimly suspect that there is a Higher Principle in us that must come out and take control, and our intuitions, timid and faint though they may be, and clouded by the materialism of the age, tell us that the death of the physical body cannot be the end of all things for us. Without a future existence for the larger Man that we feel stirring in our hearts at times, human life would indeed be "a discreditable episode on one of the meanest of the planets"!

How is it that our boasted intellectual progress has left us more ignorant, hopeless and bewildered than ever in respect to this supreme question? Why do we wear gloomy looks and black clothes, and entertain hopeless grief and dread in our hearts when this natural and inevitable shadow crosses our path? Our popular theology tells us "Death



is a mystery, we must hope for the best," and that the only *proof* of the resurrection is that Jesus Christ rose from the dead and opened the gates of Paradise for the faithful! a "proof" which is no proof to the majority of people. But orthodoxy is undermined to-day by scientific criticism, and many of its leading exponents have abandoned what were believed to be its central features. Today the churches speak with mental reservation and quavering voices of Heaven, Hell, and the "plan of Salvation"; the ringing note of certainty is wanting, for the Huxleys and Spencers have thoroughly shaken the walls of the creeds with their trumpet blasts of criticism. Few persons honestly believe in the old orthodoxy or in any plan of salvation at all. Dispassionate study of the "Higher Criticism" and a judicious regard of the unspiritual career of Christendom during the past nineteen weary centuries have thrown back the more thoughtful and, necessarily, the masses who follow, into doubt or indifference. Acts speak louder than words and it

is not to be denied that the lives of men today show that they have, in the main, lost the simple enthusiastic faith that sent Ridley and Latimer to the stake, or fired the fine ladies of Florence to sacrifice their vanities at the bidding of Savonarola. It is even considered impolite to speak on such subjects as the future life in general society! The crudity of the teachings of the churches on the subject of what happens after death is well typified by the lines of the famous hymn of Dr. Watts, beginning:

When rattling bones together fly  
From every quarter of the sky.

The publication of such gross caricatures of the truth has led people to doubt, justly enough, whether their self-appointed teachers know any more of the mystery of death than they themselves; and, as a natural consequence, those to whom the future is all dark, either cling to lives of hopeless suffering with the tenacity of despair, or destroy themselves in reckless disregard of the warnings they despise. The increase of suicide is

one of the most menacing signs of the times.

Science on its part has nothing definite to affirm and refuses to answer the question of the possibility of a future life for man. The scientific world hardly dares to admit there is such a question at all, and prefers to devote its attention to researches of inferior consequence. No doubt this attitude of scientific thought is but a temporary reaction against the absurd and obsolete dogmas of theology, but the fact remains that the anxious truth-seeker receives no answer, and that in pursuing what is called the practical, Science strangely ignores the most practical question of all, i. e., what are we here for; where have we come from; and where do we go? And in doing this Science today unscientifically disregards the testimony of a vast mass of facts bearing upon the question, and ignores the opinion of the greatest minds of the ages.

But if we shake off the preconceived prejudices we may have gathered from the vagaries of learned theological ignorance, or the negations of scientists, we will admit

that the importance of the subject is undeniable; it is only the possibility of gaining any certainty on the subject that is doubtful. What a different thing life is to one who realizes that "The soul of man is immortal and its future is the future of a thing whose growth and splendor have no limits,"\* and that it is in his own hands for weal or woe, from what it appears to one who thinks, Let us eat and drink, for tomorrow we die. How is the materialist going to confront the "King of Terrors" when the icy hand suddenly strikes the beloved one? Will not his pride of negation bend at that crisis?—for much of modern scepticism is born of conceit. It is not impossible that at such times a strange, wild hope, a flash from a higher source may startle him as he gazes down the street of tombs, the Appian Way of dead hopes and attachments!

The teachings of Theosophy, simple in their broad outlines, profound as nature in their details, have come as a revealer to those

\* *Idyll of the White Lotus.*

who are seeking the way to Truth. Theosophy reconciles the conflict between science and religions; it is nothing new; the truths it brings forward are as old as the hills, but it puts them in a manner conformable to the temper of the age. William Q. Judge, the successor to Madame Blavatsky, the great teacher of Theosophy of the nineteenth century, says:

Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science. It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man.

There is nothing grotesque in Theosophy; it is a system which is scientific and not merely speculative. It is inevitable as the multiplication table.

But Theosophy demands one difficult thing from the student — an unprejudiced attitude of mind, for it takes a real effort to change our standpoint and to admit that our ignor-

ance has been perpetuated by sheer unwillingness to climb to the heights where a broader view can be obtained. But as we do know we have wandered in darkness it would be foolish in the extreme not to follow a gleam of light even if we have to abandon some of the cherished impedimenta of mental habits. Those who are willing to make the plunge and step out of the old mental grooves will find rich and unexpected reward.

The Manuals of this series are not written for the purpose of defending Theosophy against the attacks of the misinformed or the traducer. They are for genuine inquirers who come honestly with unprejudiced minds, willing to try to comprehend something new, and whose hearts seek the truth, even if it seem a little strange at first. Theosophy is essentially the philosophy which those who suffer, and who may have despaired in the confusion of thought and turmoil of the age, have yearned for. And it is for those generous souls who seek help that they may the better serve others. The self-satisfied and the captious

must pass on; this avenue of enlightenment is not open to them until later, when they have discovered their need and asked for help.

Though Theosophy opens a new realm of Nature to the student and unveils facts and their meanings that have been lost or buried, it is not dogmatic; it does not demand acceptance under penalties. By its reasonableness it attracts those who are not too deeply prejudiced to break free from preconceptions, and in time the proofs become too strong to be resisted. Theosophy could not be dogmatic and continue to be Theosophy, for it teaches man to look within himself for the truth and not to accept the testimony of another person, or of any book, as infallible. The real teacher is one who puts you in a position to find out truth for yourself. In Oriental Theosophy he is called the Guru, or guide and adjuster, and his duty is not to cram quantities of startling facts into the learner, but to show him how to travel from the known to the unknown. Theosophy tells us that if we follow the path of Brotherly conduct in

all our acts and thoughts, the path of self-discipline and self-purification, the royal and only road to the Higher Wisdom will be found. In the poetical words of H. P. Blavatsky :

There is a road steep and thorny, beset with perils of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer, there is no trial that spotless purity cannot pass through ; there is no difficulty that strong intellect cannot surmount. For those who win onward there is reward past all telling, the power to bless and serve Humanity. For those who fail there are other lives in which success may come.

As we persevere in sincere altruistic effort for the uplifting of our "other selves," our Brothers, Theosophy promises us that the darkest shadows will be lifted, and the mystery of death be solved, for our vision will be so pure that we shall see things as they really are. Of course short essays like these



Manuals only deal with the initial steps, as they are but rudimentary and necessarily fragmentary, but they will be found to provide a few keys, derived from the teachings of H. P. Blavatsky, W. Q. Judge, and Katherine Tingley, with which the reader may unlock some of the closed doors; H. P. Blavatsky herself said that she was instructed to put forward the teachings of Theosophy primarily "to break the molds of mind"; that is to say to give the brightest and most spiritual minds of this age the opportunity of finding for themselves the truth by showing them the line of search and the method of commencing.

## II

### THE PLACE OF DEATH IN EVOLUTION

**W**HILE, as we must all agree, the purpose of man's evolution is to lead him to the complete knowledge of the Universe in its height and depth, and to the enjoyment of its glory, this cannot be done, according to Theosophy, until he becomes one with the Higher Self, the Divine Soul behind our separated human personalities, that Divine Soul which is the Christos, the true Vine of which we are the branches. To attain this godlike state we have to break down the wall of selfishness dividing one from the other; we have to identify our personal interests with those of the whole, and consciously to feel the unity of the race—that Brotherhood which is a fact in Nature, and which is not a

sentiment or a fanciful conceit of idle dreamers —

I am the Vine, ye are the branches. . . . If a man abide not in me he is cast forth as a branch, and is withered. . . . and cast into the fire and burned. — *John* xv, 5, 6.

Those who are beginning to realize that the open door to all the powers of the soul is through actual, unselfish devotion to the interests of humanity; those who are seeking that which was lost, will find a certain spiritual comradeship in Theosophical work that nothing else can give, in rich, overflowing measure.

Physical science acts on the principle known as that of "*testimonium paupertatis*," i. e., that far-fetched and remote causes for appearances must not be sought when lesser and more obvious ones are sufficient. For instance, a weight rises the moment the precise amount of force necessary to overcome the resistance is put forth. It is not necessary to use a steam-hammer to crack a nut. So with the Theosophical teachings about

Man after Death — they are the simplest and most rational intimations that could be looked for on a subject of such profound obscurity to the ordinary human mind. Above all, they are not speculations as to what may be, like the poems of Dante or Milton. They are the results of the observations of millenniums by those advanced Helpers of the race who have pierced the veil and who have been able to enter consciously into many states of which we can hardly imagine the existence. Though the Teachers have not given out nearly all the knowledge in their possession, many teachings belonging to the regions of the higher Mysteries being reserved as they cannot be revealed yet in our present state of evolution, enough is plainly set forth to satisfy reasonable inquirers who have gotten away from the misleading prejudices and limitations of orthodox bigotry or materialistic science.

H. P. Blavatsky and William Q. Judge left us a mine of valuable hints by which we can work out the thinly veiled clues with which the ancient philosophies and Sacred

Scriptures of the world are filled, and we have the inestimable advantage of having Katherine Tingley, our Teacher and Leader, with us to help us and to prevent us from wasting our time on unprofitable byways of speculation.

The teachings of Theosophy deal with such intimate subjects and are so sacred that it would be a profanation to bring them forward in anything like school text-book form. They pertain to the most serious matters that can touch us, to things closest to our hearts, to feelings which English-speaking people particularly have a great and almost unconquerable reluctance to discuss. The secrets of Death and the mysterious journey of the radiant immortal soul should, fittingly, be spoken of in Miltonic periods of stately verse, or suggested to the reverent ear by noble music. Feeling this so strongly, the subject of Man after Death will be treated without bringing in the text-book atmosphere; for we recognize fully that it has to do with our real selves, stripped of all pretense, as well as with our

more tender relations with those "we have loved and lost awhile."

For convenience, because the English language has not developed the suitable terms, we shall use the few Eastern words which H. P. Blavatsky adopted to save time in endlessly long explanatory sentences. The words may be found in Sanskrit or other Oriental languages, but the meanings attached to them by H. P. Blavatsky are not always precisely the same nowadays in the original languages from which they were taken. As Theosophy is not *exoteric* Buddhism, Hindûism, nor Christianity, but is the deeper meaning behind all the world-religions, the special words selected naturally had to carry a deeper significance than is attributed to them by philologists. The special uses of the few terms used will become quite clear as we proceed. Every science requires a certain number of words of technical meaning and it would be curious if Theosophy, the Science of Life, were an exception.

As a necessary introduction to the Theoso-

phical teaching of what takes place after the last breath is drawn we must have a fair idea of what Man really is. In a previous Manual the complex nature of man's principles has been described at length, so it is needless to go into detail here. For our present purpose the following convenient arrangement of the principles or subdivisions of our nature as published by H. P. Blavatsky is sufficient, but we may notice in passing that several other slightly modified classifications were used by her as well.

The various Eastern Schools of psychology differ as to the best arrangement, for the principles can be grouped in different divisions. What we call the physical body — i. e., the illusory appearance produced by the passing of material molecules through the ideal astral matrix — being so mutable can be safely ignored. Strictly speaking, it is not a "Principle" at all. The Egyptian and ancient Greek classifications are still other modifications, but H. P. Blavatsky decided that the following order was the most suitable for her pupils.

THE HIGHER  
SELF is

Ātmā, the inseparable ray of the Universal and ONE SELF. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it!

THE SPIRIT-  
UAL *divine*  
"Ego" is

the spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which the former is no Ego at all but only the *Ātmic Vehicle*.

THE INNER  
or HIGHER  
"Ego" is

*Manas*, the "fifth" Principle, so called, independently of *Buddhi*. The Mind-Principle is only the Spiritual Ego when merged *into one* with *Buddhi*; no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."

THE LOWER  
or PERSONAL  
"Ego" is

the physical man in conjunction with his *lower Self*—i. e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with *Kāma Rūpa* and operating through the physical body and its phantom or "double."



The remaining "principle," *Prâna*, or "Life," is strictly speaking, the radiating force or energy of *Âtmâ* — as the Universal Life and the ONE SELF — Its lower, or rather, (in its effects) more physical, because manifesting, aspect. *Prâna*, or Life, permeates the whole being of the objective Universe, and is called a "principle" only because it is an indispensable factor and the *deus ex machinâ* of the living man.

We must never fall into the vulgar error of thinking of these principles as entirely separate things, like the coats of an onion, so to speak; during waking life our consciousness is playing through the whole set of principles, *Âtmâ* excepted, as It really stands above everything else. The human consciousness can not be defined intelligibly; at best we can say it is the feeling of "I-am-I" and no other. The seven principles somewhat resemble the seven prismatic colors which appear to be one, white, when united, but when separated are found to have individual characteristics. Force and matter are admittedly indestructible, and conscious intelligence makes them coherent and orderly in their manifesta-

tion; otherwise chaos would ensue. The power of feeling inherent in us penetrates the different principles; but in our present state the mental self-consciousness is what makes us man, though unfortunately with the rarest exceptions this is merely the lower intellection and not the higher mind or the complete Manas. When humanity is fully self-conscious on every plane of existence it will stand forth as the Divine Man it is destined to become.

After death the Higher Manas withdraws into itself its "Shadow," the higher aroma of the lower Manas, which has been prominent during life, and which we erroneously think is our real self; it is this dual Manasic principle, therefore, that we have to watch, chiefly, in its post-mortem experiences.

To get an adequate idea of the conditions after death we must realize that the center of feeling giving us the sense of I-am-I, our individual consciousness, is able to identify itself with each of the different aspects or planes of nature. These identifications are

usually, though inexactly, called *changes of consciousness*. It is a matter of common recognition that a person is in an entirely different state when concentrated upon the solution of some difficult mathematical problem from the one he is in while enjoying a Christmas dinner or listening to worthy music; the intuitive consciousness which directs right action as in a flash, heedless of the slow process of reasoning, is different again; and then there are the little-understood states of dreaming and dreamless sleep. Theosophy being essentially based upon the study of consciousness, follows the individual perception through these "states of consciousness" and many others not yet recognized by science, until the personal limitations melt away into the whole, and "the dewdrop slips into the shining sea." Throughout all the ramifications of this marvelous journey let us never forget that it is the conditions that change, not the perceiving, conscious Center.

There are many planes or conditions in Nature's marvelous storehouse, and the veh-

icles or sheaths that the soul has created in order that it may understand these planes by plunging into them, are limitations. As we get away from the physical world and the brain-cells of physiology, the vehicles of consciousness are found to be of more subtle matter than the terrestrial, more ethereal, in harmony with the new conditions. The most helpful method is to consider them as possessing higher speed and different qualities of vibration, and consequently, unfamiliar properties and energies.

The table of principles given on page 18 leads to an important point in connexion with consciousness after death. To understand this we must dwell upon the strange fact that a center of self-consciousness can apparently emanate or put out an "automatic" consciousness resembling the light thrown by a lamp on a wall. It lights up a dimmer sensibility latent in the atoms of the associated substance. So, after death, the "astral" man or ethereal double of the body, though intrinsically mindless, has an automatic memory, an induced or

reflected intelligence from its association with the lower Manas, which persists for a while, but must not be mistaken for that of the real Ego.

There are other separate persistences of consciousness after death which will be referred to later on, but the principle is the same. The full consciousness neither disappears into annihilation at death, nor does it exist in the same conditions as during life, but passes on to higher and "inner" states of being, leaving behind it sundry vehicles or emanations which have a reflected life and sensibility of their own, lasting for various periods according to the energy put into that part of the nature during life, and derived from their contact with the real Ego. To get even a dim appreciation of the release of the Higher Manas by death, the student is urged to dwell on this possibly novel conception to him of the temporary persistences of partial "reflections" and survivals of the lower passions of the human being now undergoing purification.

Perhaps this important point can be grasped more clearly if we watch the automatic department of our minds which intelligently, even if vaguely, answers questions, counts figures, and does other simple *mental* acts while "*we*" are profoundly absorbed in reverie. It is quite common to read a page without having the slightest recollection of a word, because the connexion between the real center of perception and the automatic consciousness has been temporarily separated. Some business men, again, devise their most important enterprises while the lower mentality is automatically occupied with a game of cards. The same part of our nature has the power to shut the doors of memory against the higher man, and prevent their being opened for a while. Many instances of dual consciousness in daily life will occur to the reader, without referring to the merely physical consciousness of the body, which we all know can be absolutely disregarded for a while, as in the case of soldiers not feeling their wounds in the excitement of battle.

From the knowledge that consciousness can be in more than one state at the same time, paradoxical though it seems, it is but a short step to see that a continuation of a lower order of intelligence in a subtle body, after the breaking down of the bond uniting the whole, is not by any means an extraordinary idea.

The instinctive intelligence, call it reflex action, or what you will, in a decapitated turtle or conger-eel, which will bite, if irritated, for hours after being cut up; or the automatic memory in a heart which keeps it beating for a long time after removal from the body, are illustrations of similar persistence; and the semi-animal sensibility of the Venus' Fly-trap or the Sensitive Plant is closely allied. The appreciation of the complex groups of semi-conscious subordinate "men" combining with the real Man to form a human being, is of similar nature to the comprehension of a solid geometrical figure from the study of its component faces laid out on a flat plane. Like the geometrical figure which at last combines

in the mind, as a solid, the unity of the principles has to be felt by the inner perception.

Observe carefully that Theosophy teaches that these semi-intelligent emanations — passions and desires — have bodily form to manifest in, however tenuous and ethereal it may be and however temporary. This point will be further dealt with later, but it is necessary to refer to it now for fear of misunderstanding.

The normal consciousness, composed of all the aspects of mental and emotional consciousness, added to the lower sensations of the physical cells and the organs of the body, we call our personal self. Theosophy calls this the "false" personality, and it is this that is greatly modified by death, which weeds out the impermanent and intensifies the self-consciousness of the Inner or Higher Ego.

Change is necessary for progress in the present condition of things. The feeling of Selfhood is partially induced from the element of change in the surroundings. Though we have obviously to advance beyond this attitude of



mind, which exists because of our incomplete development, yet at this moment each perceives his own existence by the relationship of himself to what is not himself; and that relationship, to be felt, requires friction or change. Although, philosophically speaking, behind all stands the Spectator, the Watcher, the *Ātmā-Buddhi*, yet from the standpoint of the lower mind, absolute changelessness of conditions would be equivalent to non-existence. We only feel the presence of still water by a difference of temperature; when the temperature becomes the same as that of the finger the water is not felt. We should lose all knowledge of our existence if there were no changes of consciousness. "Absolute" consciousness would be the same as non-existence to us as individual human beings, for the same reason that "absolute" light without the slightest shade or variety of color would be the same in effect as pure darkness, from want of contrast—or otherwise, from lack of change. "Death," therefore, is a necessary part of life for us at present, for it gives the greatest pos-

sible change of conditions, and ushers in a new order of existence for a while.

Carrying further the idea of change, Theosophy shows that the alternation of life and death — cyclic manifestation and repose — is a fundamental law of the universe; but what is withdrawal and dissolution from one aspect is the opening into keener life when regarded from the other pole of being. So the death of the body allows the soul to be born into a larger life, to seek spiritual refreshment until the inevitable periodic law draws it back into reincarnation again on earth — to be, like Adam, “clothed in skin,” in order to gain a further share of experience in the material world.

Earthly existence is, from the higher aspect, death, not only allegorically or mystically, but actually; for the higher Ego, when entangled with the brain mind, temporarily loses its celestial knowledge, and is only able to re-enter the higher spiritual states, in the case of the *normal* man, during “dreamless” sleep. Sleep is indeed the twin brother of

death, and in greater measure than modern thinkers suppose.

It must not be thought that man has to undergo rebirths on earth for ever, although a large number of such experiences are necessary under cyclic law. After material conditions and temptations have been mastered, other regions open out and physical incarnation, being unnecessary, is left behind. But, as this subject is touched upon in the preceding *Manual on Reincarnation*, we need not pursue it further here.

### III

#### THE PROCESS OF RELEASE

**H**AVING gained from the teachings of Theosophy a broad idea of what man really is we are better prepared to understand the process of release from the prison of the body; for death is a deliverer in the present conditions of earth-life, with selfishness and animality rampant. Death is the friend to the higher spiritual nature. Life as led today is fraught with far greater suffering than death; to millions it is life that is the King of Terrors, judging by the terrible increase in the number of suicides. But the Theosophist who really feels the continuity of life, its indestructibility, and who has felt the heart-touch even for a moment, has no more fear of death than of any other natural process in the experience of the soul. The student of Theosophy knows that death is not an unprecedented catastrophe

or unlooked-for event, but a change natural to the state of evolution we are in at present. Doubtless it is a great and transforming change, and many strange portals and tortuous passages have to be traversed, but the real, immortal man knows the password — "Purification" — which will unlock the mystic doors.

After the last breath has been expired and all seems over, some time usually elapses before the inner man has absolutely finished with his earthly tenement. Concentrated for a while in the deepest centers of the brain and totally unconscious of the body he is now leaving, man reads the record of his past life, drawn from the imperishable register of the "astral light," which nothing can modify; every event is presented in the startling vividness of life itself, long forgotten incidents are resurrected, and during the few moments before the loosening of the "silver thread" the past stands out in minutest detail and also as a whole, so that the complete chain of cause and effect is seen. This is the first Judgment Day, and there is no escape from this living picture gal-

lery; for the man, now the Spectator of his deeds as if they were those of another, is compelled to be honest and to recognize where he failed and where he succeeded, where the lower nature conquered or where the higher gained the day. No excuses can be made at this awful moment. In many cases of apparent drowning the sufferers have been able to recollect passing through a similar profoundly impressive experience; though no doubt it is far less vivid than the vision at the time of real death.

That this solemn retrospect may bring forth its deepest results, that the facing of the calm dispassionate judgment of the Higher Ego may not lose its full efficacy, a peaceful atmosphere in the chamber of death is most important. Though the senses have ceased to convey their messages to the brain, and the inner man can give no sign of his presence, any extreme agitation in his surroundings, such as excess of grief in the survivors, is felt by him through other channels and produces a retarding effect upon his rightful progress toward more and more inward states. Abandonment to the ex-

tremity of woe by those to whom the departing soul is closely attached is a positive injury to it, and should never be allowed. It is really a form of self-indulgence, and is not characteristic of true unselfish love, nor suitable for a moment fraught with such momentous consequences. It is necessary to speak very plainly on this point, for it is one of primary importance to all who love their fellow-men. Many persons seem to take a morbid kind of enjoyment in the over-indulgence in grief, a pride in being able to display supreme emotion. All the great religious teachers and philosophers of the world have censured extreme abandonment to sorrow, and Theosophy demonstrates why they objected. They knew it injures both the living and the dying. The solemn trial the loved one is passing through while re-living the past at the time of death and for a while after, should not be interrupted, nor should the soul be embarrassed by the despairing grief of the bereaved ones who often seem at those times to have utterly lost all hope or trust in the Higher Law.

This is a very delicate and sacred subject and in trying to help those who are in severe pain a sympathetic though firm touch is needed. Here is a time when Theosophy comes like a breath of fresh air, with its gentle message of healing to the stricken mourners. To all who have realized, even a little, the principle of Universal Brotherhood in their lives, the way quickly opens out of the close atmosphere of self-centered grief into the healthy air of generous service. Tears? yes, if you must; but let them be transmuted from tears of despair to tears of tender sympathy. Theosophy does not check the faintest breath of heart-love that might help and strengthen the departed in the effort he is now commencing, under circumstances of extreme novelty and bewilderment, to break off with the lower things of earth and to enter into the new life through the gates of the mystic "second death."

Excess of grief on the part of the bereaved is an unbrotherly yielding to personal emotion. It is a subtle form of self-gratification. Besides the obvious weakening and disheartening



after-effect on the survivors it seriously retards the pilgrim soul on his dark journey. But trust in the higher Law; tender reminiscence; combined with a loving desire for the purification and progress of the lost one, and a firm putting down of uncontrolled and sentimental lamentation, help to build a bridge of light for the friend who is crossing the mysterious river. Dignified self-control on the part of the survivors generates the atmosphere of peace, and surely it is a great comfort to feel that high spiritual and sympathetic feeling can really give help in the time of trial, though no external sign may be shown in return.

The touching Bible story of David's conduct when his son was threatened with death is a beautiful illustration of the Theosophical teaching. After doing everything in his power to ward off the danger while the child still lived — fasting and weeping, as soon as there was no further hope he calmly returned to his duty, chastened and purified, saying, "Now that he is dead, wherefore should I fast? Can

I bring him back again? I shall go to him, but he shall not return to me." (II Sam. 12)

Once we realize the inner spiritual unity of the whole of humanity, embodied or disembodied, i. e., the deeper meaning of Universal Brotherhood, there is no room for hopeless grief, which arises from the implicit denial of the great truth that the kingdom of God is within us and that we are the temples of God.

While the retrospect of the past is taking place and the brain-mind is yielding up the minutest recollections forgotten since the moment which saw them born, the bodily form is breaking up under the pressure of a change in polarity. H. P. Blavatsky puts it thus:

When a body dies it passes into the same polarity as its male [positive] energy, and repels therefore, the active agent, which, losing hold of the whole, fastens on the parts or molecules, the action being called chemical. (*Secret Doctrine*, I, 572)

The active energy is *Prâna*, the vital solar force which animates all things, permeating everything, like water in a sponge. In life the body is polarized oppositely to this, and

so, by the well-known law of nature, a healthy interplay exists between the two. It is a case of manifestation through the action of the "pairs of opposites." In electric action for instance, every output of positive electricity has to be balanced by a corresponding display of negative energy. During the day the solar Prânic energy has been accumulating and by the hour of bedtime this positive flood begins to overpower the resisting negative forces of the body, which is then actually too full of vitality. It can no longer stand the strain and sleep is necessary to restore the balance. In death the body is completely overpowered by Prâna, we die from an excess of life, for the tremendous force rushing through the cells tears them apart, and destroys them in consequence of there being no opposing force strong enough to resist the pressure. William Q. Judge says:

When we awake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of energy than in the morning; it has exhausted us; it finally kills the body. Such a

contest could not be waged for ever, since the whole solar system's weight of life is pitted against the power to resist focused in one small human frame.

A time comes in the life of every man when the mysterious disintegrating tendency increases rapidly and the body succumbs to what often seems an insufficient physical cause. The existence of this cyclic period of breaking-up is derived from the past and is largely hereditary. Man is a creature of habit and there is a strong hereditary tendency for successive generations to do the same things at the same periods of life. The development of the unborn child, the various physiological changes in the body, the arrival of the teeth, beard, etc., follow recognized cycles. Further still, evil tendencies, such as a craving for drink, have been observed to break out at exactly the same age in father and son, extending sometimes over several generations. Likewise a period when the body gives up the fight against the natural pressure of the Solar System comes to every one.

the length of normal life seldom exceeding seventy years.

Can this change be overcome and healthy life be lengthened indefinitely? If we lived wisely and were pure in act and thought we should not be the sport of this habit, which is of our own creation. Once this critical time is tided over there is no reason why life should not be prolonged. If we were truly selfless we should be able to lay down or take up the body at will, and not as now have it wrenched from us. But as the human race will obviously continue to perpetuate present conditions for a long time to come, we may dismiss further consideration on this point, as it would carry us beyond the scope of this essay. Very few persons would care to live on after the death of all their friends into new circumstances for which they had not been prepared in early life. The lesson contained in the legend of the Wandering Jew, an ordinary man who can never find rest but has to carry about the horrible memories of his past, is not encouraging to those

who may fancy an immensely long life in their present consciousness would be a desirable thing. We are irresistibly reminded of the Greek story of the love of Eos (the dawn) for Tithonus, son of Priam. The goddess succeeded in gaining immortality for her human spouse, but forgot to ask for eternal youth, and so the poor man became decrepit and miserable in course of time.

Eternal youth in the legend of course typifies the child-state we have lost, for without that, eternal life would be a terrible infliction. Jesus put the matter very plainly when he told the people that they could not enter the kingdom of heaven until they had become as little children. Fortunately the merciful law of Reincarnation gives the mind a complete break, as the memory of former lives is not contained in the new brain, and the man of desire does not know how to evoke it. Those few exceptional persons who have attained the power of safely passing through the dangerous cyclic period are, by the very nature of the case, qualified to endure the new condi-

tions which greatly prolonged life must bring.

The disintegrating impulse would be easily resisted and the average length of healthy, useful activity increased if it were not that the selfish passional nature has been allowed to grow inordinately strong. The passions, coalescing into one dominant force in later life, form an enemy which takes advantage of the hereditary tendency to dissolve, and at last, as if with glee, gives the fatal blow. The final disintegration of the physical body is only the accentuation of the process of breaking up which is continually in action throughout life.

Consider for a moment what is this body which seems so firm and stable. Is it the material molecules? Hardly, for they are in a constant state of flux, passing into the frame and out of it ceaselessly. Not for one minute is the body in the same condition; as each particle yields up its quota of energy it is hurried away to be revived by the sunshine; man's body is the least permanent of all his principles; in fact, so evanescent is

it that some schools of Eastern philosophers have declined to call it one of the principles at all! It is like a river. How can we define a river accurately? Is it the bed, or the water? Both are forever changing; the sparkling drops never stay one moment, but glide along to their ocean home, not, however, to remain there long, but to rise again in vapor and unite into some other stream. The river bed itself changes in shape, in position, and in depth. In fact the river in itself is really the persisting "Ideal form" behind the everchanging particles. When the ancients named their rivers "Father" Tiber, or the "Son" of Brahmâ (Brahmâputra) they were allegorizing this point in poetical language. The matter of our bodies is as unstable as the water in the rivers, and as a further resemblance, on leaving the body to pass into the outer air it is not quite the same, for it has been impressed with some of the reflected consciousness of the man, it has been raised or lowered as the case may be. The water of the river is colored by the geological strata



it has passed through, the vegetation that it has supported, or the refuse that has been shot into it. The molecules leaving an alcoholic victim are in a very much lower condition than those from a pure, self-controlled person. The impress the molecules receive does not pass off quickly, and in fact, as like attracts like, the grosser ones are continually finding their way into the bodies of the more coarsely minded people and helping to keep them back; the more refined and spiritually impressed particles cannot be retained except by those persons with whom they are harmonious. From the standpoint of universal Brotherhood this fact impresses upon us the importance of pure thought and clean living; it shows that the Theosophic teaching of the unity of the race on every plane has a scientific basis. None of us can escape the influence of the rest, and no one is without the power of helping or degrading his fellows, consciously or otherwise, not only by his actions and his thoughts, but by the very complexion he gives to the atoms of his body.

## THE DISSOLUTION OF THE ASTRAL FORM

As the mortal frame begins to decompose in the grave, or better still, in the reverent and sanitary flame of the crematorium, the "Astral Body" is released. The astral body is practically a second human form, mortal and perishable, a semi-material mold holding the particles of the physical body in their places; it is the ethereal matrix of the molecules, the Double or the *Eidolon* of the Greeks. It changes little during life, after the body reaches maturity; differing in that respect greatly from the physical body, but after death it immediately begins to dissolve into its own grade of matter. It is not spiritual at all, and it has no proper consciousness of its own; it has little to do with the progress of the soul, unless it is "artificially stimulated" or vivified, when it normally becomes a hindrance. As a rule, it fades out like a smoke-ring from a pipe, which has a definite form for a while. Dr. Alfred Russel Wallace, the eminent biologist, was surprised

to find the great tensile strength of this principle during some experiments he once made with a medium. The astral double has occasionally been seen by sensitive persons near graves, for it cannot get far away from the body, and many ghost stories have probably originated from this. After the complete destruction of the physical body the astral form entirely disappears, and cremation has great power in breaking it up rapidly.

Now we are coming to one of those teachings of Theosophy which, though eminently reasonable in themselves, and perfectly in harmony with our highest intuitions and strongest common sense, require a complete change from the ordinary theological method of considering the things of the inner world, or from the materialistic notions we have in so many cases consciously or unconsciously imbibed from the atmosphere of doubt and sarcasm and controversy regarding the existence of the soul which is so prevalent today.

## IV

### THE "SECOND DEATH"

**T**HEOSOPHY teaches that the death of the body is not the only great change that occurs at the close of life; there is a "second death," a death of the lower passion-al nature, the *Kâma-rûpa* or Body of Desire. This mystic death sets free the higher principles, which then rise to sublime heights of spiritual existence, from whence they do not return until the next incarnation.

To understand this more clearly we must regard the Higher Ego or Manas as the center of *self*-consciousness, overshadowed by the potentiality of *Âtmâ-Buddhi*, but during life partly incarnated in this molecular existence, where for experience and for the elevation of lower states of being, it has identified itself in that limited bodily condition where passion and desire have great power. The Lower

Manas is an Emanation, a portion sent out from the Higher Ego; we may call it for convenience the reflection or the Shadow; and, while in the body, it becomes fully identified with terrestrial existence, after the first few years of life, when, as Wordsworth says:

Shades of the prison-house begin to close  
Upon the growing Boy,  
But he beholds the light, and whence it flows,  
He sees it in his joy;  
The Youth, who daily farther from the east  
Must travel, still is Nature's priest,  
And by the vision splendid  
Is on his way attended;  
At length the Man perceives it die away,  
And fade into the light of common day.

It has forgotten "heaven which is its home." The "false personality," the compound of the Lower Manas — this Emanation of the Higher — the passions, and a number of sensory impressions derived from a long train of daily experiences strung together by the thread of physical memory, is what we call our personal self; Mr.—, or Mrs.— as the case may be; but all the time the

real Reincarnating Ego, the higher "Individuality," is behind, watching, guiding, and helping, whenever the lower self will allow its voice — the Conscience — to be heard. It is the "Guardian Angel."

At death, the body, the astral, and the physical vitality or Prâna, return to their own molecular or atomic states, and for the present we need say no more about them; the inner man now stands freed from his physical sheath, but he is none the less a personality; he is still entangled in those passions he has been weaving around himself since infancy. He is now on the *Kâma-loka* plane, the natural home of desire and passion. The *perfectly legitimate normal* existence of other states of being, "beyond and within" the ordinary terrestrial plane, blending into and interpenetrating it, is a conception beginners in Theosophy find difficult to realize in some cases. Even the lowest of these planes are invisible to our embodied senses except under very unusual circumstances, and though they shade into each other like the colors of the

spectrum, each one is distinct and characterized by a dominant state of consciousness.

Most people are in the habit of thinking of everything on terrestrial lines, of supposing that the higher as well as the lower feelings disappear utterly with the destruction of the brain, or else of putting the whole question aside as a hopeless mystery. But to see the truth the student must look upon the things of the mind and the soul from higher ground. Reasoning which does fairly well for the things of the body and the mechanical forces will not apply to super-mundane conditions without modification. So when we speak of the plane of passion and desire whereon a being may live, we must not look upon it as if it were another material planet like ours, but rather as a subtle condition of matter, within, or interpenetrating our world; the Kâma-lokic condition of consciousness partly resembles the state the mind is in when dreaming an ordinary dream. Even this comparison is very incomplete, for most of our dreaming is done through the brain cells. Speaking

of Kâma-loka, H. P. Blavatsky says that it is the semi-material plane, to us subjective and invisible, where the disembodied "personalities," the astral forms, called Kâma-rûpa, remain, until they fade out from it by the complete exhaustion of the effect of the mental impulses that created these *eidolons* of human and animal passions and desires.

H. P. Blavatsky here uses the words *astral* and *eidolon* for a much more subtle and ethereal principle, so to speak, than that almost physical astral which perishes as the body decays. The *Kâma-rûpa* is the subjective being, (subjective from our terrestrially objective position but objective enough on its own plane) composed of the whole of the passional nature of the man that was; and for a while the Higher Ego cannot withdraw the Shadow, the Emanation or lower Manas which has gotten entangled in it. In some cases the lower consciousness absolutely dominates the position and the Higher Ego is compelled to break off from its Shadow. This terrible fate for the lower Manas even happens occasionally during life, and then we see the awful



spectacle of a seemingly human being entirely destitute of conscience — a soulless being — although often highly intellectual. The Kâma-lokic plane has many divisions, each one in harmony with the grade of materiality of the being passing through it. In the Egyptian "Book of the Dead" they are symbolized by the many portals the soul has to pass through before being finally allowed to enter the Elysian fields of Aanroo. At each gateway he has to give the password, showing advance in spirituality and purification.

As the departed soul progresses in purification it approaches nearer and nearer the Father in Heaven, the Higher Ego, and at the same time the Kâma principle fades away, only leaving behind it the seeds of future action, the seeds that have been sown in the life just passed and which have to come to fruiting in some later incarnation. Nothing but the highest thoughts and feelings of the past life can enter into the final state of heavenly bliss, but before this can be attained the gradual change called the Second Death has to be faced.

The *general* Theosophical teaching of the second death is nothing new, and, being a fact in the orderly progress of the soul, the most enlightened of the ancient philosophers knew of it and have handed it down to us, who have greater difficulties in investigating for ourselves. The sacred Knowledge of the mysteries of death cannot be found by the invocation of the fading Kâma-rûpic shades of the dead in séance rooms or by any ordinary means known to science. Penetration behind the veil of illusion that wraps us so closely can only be done with faultless vision by those who have passed entirely beyond the entanglements of selfish desire. Only those Masters of Wisdom who have attained perfect Compassion, the "perfect love that casteth out fear," can venture into and return safely from those regions "from whose bourn no [uninitiated, or untrained] traveler returns." The visions of such imperfect seers as Swedenborg, Scipio Africanus, St. Theresa, and the like are often quite unreliable, for they are colored by preconceptions arising from their

own particular school of theology acting through self-hypnosis, as well as by gigantic personal limitations. Plutarch puts the ancient Theosophic teaching very clearly, though of course, he could not explain anything fully because the whole detail belonged to the inner Mysteries. He says:

Now of the deaths we die, the one makes man two out of three and the other one of (out of) two. The former is in the region and jurisdiction of Demeter, whence the name given to the Mysteries, *τελείν*, resembles that given to death, *τελευτάν*. The Athenians also heretofore called the deceased sacred to Demeter. As for the other death, it is in the moon or the region of Persephone. . . . And as with the one, the terrestrial, so with the other celestial Hermes doth dwell. This suddenly and with violence plucks the soul from the body; but Proserpina mildly and in a long time disjoins the understanding from the soul.\* Now both the one and the other happen according to nature. It is or-

\*Proserpina, or Persephone, stands here for post-mortem Karma, which is said to regulate the separation of the lower from the higher "principles"—the *soul*, as *Nephesh*, the breath of animal life, which remains for a time in Kâma-loka, from the higher compound *Ego*, which goes into the state of Devachan, or bliss.

daigned by Fate [Fatum or Karma] that every soul, whether with or without understanding [mind] when gone out of the body should wander for a time, though not all for the same, in the region lying between the earth and moon [Kâma-loka]. For those that have been unjust and dissolute suffer then the punishment due to their offences; but the good and virtuous are then detained till they are purified, and have, by expiation, purged out of them all the infections they might have contracted from the contagion of the body, as if from foul health, living in the mildest part of the air, called the Meadows of Hades, where they must remain for a certain prefixed and appointed time. And then, as if they were returning from a wondering pilgrimage or long exile into their country, they have a taste of joy, . . . etc.

#### CONSCIOUSNESS AND PERSONALITY

BEFORE passing on to the consideration of the region of Paradise where the Higher Manas and the spiritual aroma of the lower Manas become one and unite with the Higher *Self*, it will be well to take another glance at the question of reflected or emanated intelligence, the greatest stumbling-block to beginners. The superficial materialism of

this age, not only the theoretical disbelief in the existence of immortality, but the modern ideals of practical life, have brought so many millions into such a settled way of thinking of themselves as nothing but this body and brain-mind, that it requires some exercise of will to break up the hypnotic illusion and to see things in a larger way and with a broader view. But when this is done, what a relief to find it is not necessary to believe, as the theologians have indoctrinated us in their ignorance, that our present limited personalities will continue to exist in Heaven or Hell throughout all Eternity; nor to have to take refuge in a natural, instinctive horror of that wearisome belief — in the melancholy hope of annihilation!

All things possess self-consciousness in potentiality; every atom on each plane of being has it in latency if not in action, and the principles that the Ego builds round itself in order to come into touch with the many phases of earth-life receive a partial awakening from its contact. Think of a light shin-

ing through differently colored panes of glass, some of which remain phosphorescent for a while after the withdrawal of the inner light, a physical fact which partly illustrates the super-physical condition of the lower states of consciousness when the Higher Ego has passed on. The whole of Nature is ready at the first favorable moment to acquire self-conscious existence; the greater object which man is struggling to reach (and all things are tending to become man on their way upward) is to "enjoy the Glory of God," in the language of the theologians. We would prefer to put it — *That all things should become aware of the plan of the Divine Oversoul of which they are expressions.* Observe that the word God is not used in Theosophy with any "personal" signification — unless the ordinary, limited meaning of the word "personal" is set aside — as so many theologians try to do by their desperate attempts to combine the incompatible, in their efforts to define "the Nature of God." By this almost creative power of a higher consciousness to light

the fires in less evolved substance, the illusion is produced in the mind that it can divide and subdivide itself; but actually the original consciousness must remain a unity and does not lose its identity. The basis in which it works will change, or more exactly, it will pass through many fundamentally distinct states, but once having arrived at that feeling, the sense of I-am-I exists through all the changes of form and growth during earth-life. Even during the states of so-called unconsciousness (unconsciousness to the waking mind, such as when the brain is under the effect of hypnotism) there is no real blank, for when the subject is again hypnotized the lost memory of what has taken place' during the hypnotic state returns and can even be made permanent. Even the character of the personality may change, but the "Spectator," the inner Man "for whom the hour shall never strike," looks on and recognizes the changes and profits by the experience gained through the lower self. Back of all there is That which is still more spiritual than

the Higher Ego: the Higher SELF — the Divine Breath, *Buddhi* illuminated by *Âtmâ*, That which is ONE, the Oversoul.

“Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou find it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’” — From an Eastern esoteric Catechism, quoted by H. P. Blavatsky.

Now we have traveled in our imaginary journey a long way with the advancing soul, and though many mysteries have been left yet unexplained by the Teachers of Theosophy, and many gaps remain to be filled as the student makes progress in impersonality, still the broad outlines of the coherent system that has been given us are now apparent.



## V

### DEVACHAN

**W**ITH the disappearance of the Kâma principle, the radiant glories of the Heavenly World open on the purified soul, now freed from the taint of everything that held it from the realization of the Christos, the true Vine, of which it is but one branch. As a tree puts forth twigs and leaves, withdrawing into itself by degrees the virtue it has gained through the existence of the leaves, now mere skeletons, so the higher has withdrawn all that was useful, noble, and of good report from the terrestrial. The state of "Devachan" has now been fully entered upon, the final state preceding the next plunge or rebirth into earth-life for further development.

As this Manual is concerned only with the broader aspects of Man after Death, we

must leave for separate treatment the consideration of many undesirable hindrances that interfere with the orderly progress of certain souls in passing through the planes of Kâmaloka and disengaging themselves from the stains of passion. These hindrances are caused by an overmastering desire for the pleasures of the senses enjoyed during life, by such events as suicide and accidental death, or by the efforts of misguided people to get into communication with the departed, through the necromantic practices of mediumship.

To get an approximate idea of Devachan, the highest state between earthly incarnations, we must not allow ourselves to dwell too much on form. No doubt it is difficult for our brain-minds to separate the idea of conscious existence from definite form of some kind; probably the easiest way to open the intuitive faculty in this direction is to meditate on — and then act out — such attributes of the divine nature as Justice, Mercy, Love, and Compassion. These are as actual as anything else we contact; nay, they and their like are the only ac-

tualities, for they are changeless and everlasting; but they are *formless*, they can not be laid out on the dissecting table or analysed with spectroscopes! They are the Eternal Verities shining behind the veil of illusion created by the Spirit of the Universe to manifest them. It is impossible to put these high and sacred matters into words to be understood by the brain-mind in its ordinary condition, for the mind partakes too much of the nature of matter itself to do more than grasp faint glimpses of what is meant by spirit. The caricatures the laboring minds of men have drawn in their futile efforts to explain the meaning of spirituality have disgusted many thoughtful seekers who were just turning towards the light, and have sent them back to materialism as a lesser evil than superstition. Attempting to explain spiritual consciousness to one who has no glimmering of intuition is like discussing the colors of the rainbow with a blind man.

But Theosophy does not leave anyone without hope. It teaches that if even the least effort is made to break away from the clogging

things of personal selfishness, a little spiritual knowledge will come, and that if the struggle is continued without slackening, the light will get brighter until the full daylight of what is called in the East "Nirvâna," and in the Christian mysticism the "Beatific Vision," will flood the soul. The heat of aspiration transmutes the lead of the lower nature to the Gold. Spiritual fire begins to work the instant a high aspiration is entertained.

But Devachan is not this state of perfect knowledge and wisdom; it is a high and exquisitely refined condition, but even in its purity the soul is bound to a certain extent by illusion. Although Devachan is nearer the One Reality than the physical plane, it is not that divine region where all things are plain to the view of the illuminated Seer and are known in their *real* essence. We have not yet gained our freedom, for the life-cycle of humanity is only partially completed and ages must elapse before perfect liberation is achieved by the race as a whole.

In the Theosophical teaching of Devachan

an entirely new conception of life after death has been offered to the western world. A dismal materialism has woefully misunderstood the meaning of our environment; it can see nothing but that Nature is "red in tooth and claw," and thinks that with the disappearance of the brain, annihilation is the end of consciousness; while the vague and inconsistent ideas of Heaven and Hell of the ecclesiastics, or the "Summerland" of the spiritists, are the only alternatives. No wonder there is so much negation and rejection of all but what pertains to the life of the senses; no wonder that the highest ideal of large masses of the people is that "Honesty is the best *Policy*."

But Theosophy shows that between the extremes of denial and credulity the truth is to be looked for. Neither will the Intelligence of man sink into the abyss of nothingness, its existence having been to no purpose; nor will the narrow brain-mind of Mr A. or Mrs. B. drag on a wearisome career in eternity cramped by the limitations of personality as

we know them. No indeed; in the Theosophical teaching of the existence of a Devachanic interlude between incarnations on earth, an entirely new conception of the greatness of life and the object of death has been projected into the western world. Once we realize that the real Man is a part of the Oversoul; is immortal in past and future; that he has to understand the various planes of existence in this illimitable universe by embodiment in forms of differing degrees of materiality; that for the Inner Man there is no alarming shock at death flinging him into painfully new conditions—once we grasp these sublime conditions we shall comprehend the mercy of the Higher Law in a new way. The Theosophist rejoices in the knowledge that Devachan is at least a partial release from the bonds of personality, a perfect rest for the soul after the strife of earth-life, when it assimilates the worthiest experiences of the past, and gains strength for the next battle. William Q. Judge puts the case tersely:

Nature, always kind, leads us soon again to heaven for a rest, for the flowering of the best or highest in our natures.

In Devachan, the Imagination, one of the highest faculties we have, is given full play. This godlike creative power, the inspiration of the artist, the musician, or the inventor, has for its materials experiences of the past life, memories of antecedent states, unknown to the brain-mind of the previous incarnation, as well as knowledge of things entirely veiled from us by the limitations of the senses. Who knows what creations of poetry or of invention have not been worked out in Devachan, which afterwards seemed to shoot into the brain of the personality in his next incarnation? The following arrangement will help the student to understand something of the changes produced by the journey through the portals of death. This classification is not set forth as the authoritative teaching of Theosophy, but is the writer's deduction from the little that the Teachers have given out about the changes of consciousness after death.

**MORTAL MAN  
IN TERRESTRIAL LIFE.**

The *Feeling* of "*I-am-I*" and no other, the Self-consciousness, permeating the whole man, but mainly centered in the Lower Manas and the Brain-mind.

*Imagination*, weak in most cases; great geniuses possible exceptions.

*Reason* strong; the principal faculty in action. Uses the brain and is mainly stimulated from the out-

**MAN AFTER DEATH.**

The same *Feeling* of "*I-am-I*," but at first chiefly concentrated in the lower Kâma-Manasic pas-sional principles. Afterwards centered in the Higher Manas and illuminated by Bud-dhi after the "second death" — when the withdrawal into the Devachanic state takes place.

**LATER, IN DEVACHAN.**

*Imagination* strong and active—the principal faculty working.

*Reason* in abeyance as a rule; when it is active it uses internal or subjective stimuli from higher planes.



side; rare flashes come from a higher source for it to work out.

The *Emotions* of the *Passional* nature, usually physically dominated and self-centered.

Lower animal *Desires*, and intense Desire for Sensuous existence. (Suicides are seeking happier conditions — not extinction.)

Brain-memory of events of the present incarnation: materials for reasoning and, in a small degree, for the imagination to use.

The higher *Unselfish Emotions* and *Heart* feelings.

"*Tanhâ*," the Desire for Sensuous Life latent in Devachan at first, but grows steadily stronger as the karmic time for reincarnation approaches, and the forces keeping the soul in the Devachanic state are becoming exhausted.

Memory of the permanently valuable spiritual thoughts and deeds: materials for the imagination to work with.

## THE "PRINCIPLES"

## IN LIFE

The whole of the  
"Seven Principles."

## AFTER DEATH

The Astral body for a short time; the Lower Manas entangled with the passional nature, forming Kâmarûpa; afterwards the Higher Ego, or Reincarnating Ego, united with the spiritual part of the lower Manas or Shadow and illuminated by the overshadowing Light of Buddhi and Âtmâ; the "Skandhas," or seeds of the actions performed in the past life, ready to be vivified under favoring circumstances in the next life.

## VI

### THE PREPARATION FOR THE NEXT INCARNATION

**I**N Devachan the higher energies or causes set in motion in earth-life are carried to their completion. The very nature of the Manasic principle requires the time and peaceful conditions provided in Devachan to work out the effects of what it has stored. While in a body these higher fruitions cannot manifest themselves, for the environment and structure of the brain are too material. In Devachan the Higher Ego, overshadowed by *Buddhi* — the *Buddhi-Manas* — by the assimilation of the Lower Manasic Personal ideations and such consciousness of the better things like compassion, patience, the higher side of Art and Music, ideals of service for humanity — draws up the enduring part of the Personality that was, to itself. The Higher Ego is the

bearer of all the "alter egos" threaded on its silver line of successive incarnations, which blend into one at last; but in the Devachan immediately succeeding any one life, the spiritual "aroma" of the events of that particular lifetime is what colors it with the greatest distinctness. Personal immortality for the "alter ego" is so far conditional that it depends upon the quality of its aspirations to make its union with the Father, the True Vine, possible. Like to like is the rule in all worlds, and the law of least resistance bears sway everywhere; it would be obviously as preposterous to imagine an utter sensualist in the higher and more refined degrees of Kâmaloka or (until purged) on the spiritual plane of Devachan, as to expect a cannibal savage to enjoy a classical concert.

The descent of the Higher Ego through its Shadow is symbolized in the Christian story by the incarnation of the Christos in Jesus of Nazareth and his subsequent ascent to his Father, after being crucified on the Cross of Matter. The penitent thief stands for the

higher aspiration of the past life, as he is promised Paradise with the Christos, but not so the other who represents the unredeemable passions which go to the pit.

The Ego in Devachan, now a Trinity in unity, is not omniscient, nor free from illusion; it has ages of necessary experience to go through first. We ought really to regard Devachan from the standpoint of the Lower Manas, or more properly, and more correctly, from the standpoint of the Bridge, or "*Antaskâ-rana*," the part of the Higher Ego that has been the connecting link between the two Manases in life, and which now bears all that essence of the late personality which can be united with its Father in Heaven. From this position, looking *up*, the mystic union with the Higher Ego in Devachan will be, to the purified *Antaskâ-rana* — all that we can recognize as worth preserving of the Personality — a tremendous increase of Life and Light, of Glory, of Bliss beyond anything in our most exquisite dreams. The Imagination comes into action with a thousandfold the power it

ever had before, and the rich and satisfying Dream, which is more than a Dream, abundantly rewards the Pilgrim for those distressing events on earth for which it may not have been responsible *in that particular incarnation* and which had left a sense of injustice.

Although Devachan is much nearer the reality of things than any ordinary dream, yet it is sufficiently illusory for the soul to be able to build up its castles in the air without fear of disturbance by anything outside. It is surrounded in imagination by friends, relatives, and all it held dear; as the creative imagination builds exactly what it desires so vividly as to appear more real than the most intense experiences while embodied, every one gets precisely what is to him the highest joy. The soul in the Devachanic state is, in fact, practically in that wondrous condition of rapture that the Poet or the Musician or even perhaps the Mathematician enjoy when absorbed in their highest creative states, states in which the body, the earth, and all other persons absolutely cease to exist for the time.

The actor [in Devachan] is so imbued with the rôle just played by him that he dreams of it during the whole Devachanic night, which vision continues till the hour strikes for him to return to the stage of life to enact another part. — (*Key to Theosophy*)

Glorious as the state of Devachan is, *it is not equal in importance to the condition of earth-life.* Necessary it is, joyous exceedingly, but it is on earth that Liberation from the chains of illusion and passion has to be gained. Here, where the whole nature of man is crying to be used wisely, is the real school, here it is that the Perfected Man must arise. When this is done the time spent in the spiritual state of Devachan will be unnecessary; that condition is now needed by the soul for recuperation, for without it the strain of earthly existence could not be endured; but when the whole nature has been purified in the fires of trial, and absolute impersonality is gained, the Divine Man will be as one of the Gods and will in his turn become a fully conscious Creator and Guide to the unprogressed beings below him on the upward march.

## VII

### THE INDIVIDUALITY AND ITS IMPERSONATIONS

**T**HEOSOPHY urges upon students to make the greatest distinction in their own minds between the Immortal Individuality, the divine Christos, called in the East "the *Isvara* that dwelleth in the heart of every creature," and the fleeting personality. Man in his ordinary state believes that he is nothing more than the lower mind. Even the greatest intellectual thinkers of the age do not dare to break through this hypnotic veil, well symbolized by the teaching of the creeds that men are "miserable sinners," a depressing nightmare; or the similarly depraving notion that a man is no more than "a monkey shaved," of the biologists. Theosophy recognizes the backward state of mankind to the full and makes no attempt to flatter his vanity with false



praise; but it gives him hope, and by showing him that there is the Higher Ego overshadowing his personality, that it is ever trying to call his attention to those things which are pure and of good report, and that he can enter into the Mansion that is waiting for him if he will only try the right means, it destroys the fear of death.

In gaining the Real Life of the soul, of which the Devachanic interlude is a pale reflection, we really shall not be gaining any *new thing*; if we go about it rightly we find that we have but to remove the obstructions that are in the path, most of which we have built up for ourselves. If we give up the lower desires and turn our energies to those which are in harmony with the highest aspirations of the race we at once find ourselves partaking of a larger consciousness; we begin to hear the mysterious whisper in the heart—the voice of the greater humanity of which we are all a part, but of which, alas! we are so little aware. Without going more deeply into metaphysics here, it suffices for practical purposes that as

we remove the obstructions, the glories of real life and the existence of the true Self break in upon us. This is the only way to triumph over death. All the greatest teachers of the ages have brought the same message, but the Teachers of Theosophy in this age have shown how to train the young by the Râja Yoga system in such a perfect balance of the faculties and joyous self-control that they will be able to say fearlessly, "Death where is thy sting?"

The terrestrial body is not the only River of Lethe, plunged into which, as Plotinus says, the soul forgets all, but Devachan partakes of the same nature, for in that blissful state the celestial body with which the soul is united causes it to lose sight utterly of the painful events and thoughts of the past life. Although the real cause of Devachan is ignorance of the Higher Ego, yet in our present state of evolution it is a necessary and desirable experience; we see how necessary by the very fact — a profound mystery to physiology — that to keep going and preserve sanity the Higher Ego has to abandon its communication with the body

for a large part of each twenty-four hours. The Higher Ego never entirely quits the spiritual realms, and although the materials used by the imagination in Devachan with which to build its ideal life are only derived from the most sublimated thoughts and acts of the past incarnation, yet the totality of events of that and all the previous lives is indelibly recorded so that when real Self-knowledge arrives the veil will fall and access be gained to the records, and the course of evolution be plainly seen. We are taught that the soul is able to look back with purified sight a little way into the past as it re-enters earth-life. It then sees the causes that have led it irresistibly to the new incarnation, good or bad, and recognizes the justice of the Law of Karma; it takes up the cross again with willingness.

“Devachan is a spiritual gestation within an ideal matrix state,”\* and as we emerge from it into the light of earthly day, complete in all our potentialities for good or evil, we again have the opportunity of keeping the simplicity

\* *H. P. Blavatsky.*

of the spiritual life. Of all the poets, Wordsworth has given us in his *Intimations of Immortality* the most inspired vision of pre-existence in the Devachanic state. In the haunting sweetness of his word-picture we catch evanescent glimpses of that which we have lost:

Our birth is but a sleep and a forgetting;  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy!  
Shades of the prison-house begin to close . . .

And this:

Hence, in a season of calm weather  
Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither;  
Can in a moment travel thither —  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore.

Some have been fortunate enough to retain the "vision splendid" longer than others; *some have revived it*, after recollecting how they once lost it in early childhood; pity those who never had it, to whom everything is commonplace and drab. They have been the materialistically minded, worldly-wise folk who have not sown any seeds in their past life for the reaping in Devachan, and have therefore passed the time while waiting for a suitable incarnation in a semi-torpid state. They may even have reincarnated immediately, without any Devachanic break.

The subject of Necromancy, the attempt to raise the shades of the dead, must be treated in another Manual; it is merely necessary to mention here that the purified soul in Devachan does not respond to artificial means taken to revivify the *astral shell* (the residue of the Kâma-rûpa) with a factitious vitality derived chiefly from the medium and the sitters in the séance-room. But though the soul in Devachan is so far removed from the physical plane, and so fully occupied with the wondrous

inner experiences for which it needs to be temporarily sequestered, that it can not return to earth — in the true sense of the word it has not lost touch completely with the loved ones left behind. A mother's love is a protecting shield for her children long after she has passed away, though she does not have the pain of seeing them suffer the vicissitudes of life. And at times of great spiritual exaltation a person on earth may sense the bliss of the one in Devachan; but we are taught that this is of very rare occurrence, and is poles asunder from the alleged return of the souls of the dead in the séance-room — apparitions which, *when genuine*, are almost invariably caused by the astral body of the medium or the shell of the deceased, the *Kâma-rûpa*, or something else which is not the *real man* — by which we mean, of course, the Higher and Lower Manas, united at last.

The length of time spent in Devachan is a question of difficulty; little direct information has been given on that point, but a general average is said to be about fifteen hundred

years. In the case of persons having led an ordinary creditable life and having a fairly large store of lofty experiences to be assimilated, the time will be much longer than in the case of those who have pursued none but ignoble aims, or materialists who utterly deny the possibility of any existence but the physical. The latter will return to earth very soon. A study of the cyclic periods of history gives some light on the subject; it is seen that there is a distinct tendency for the repetition of similar events in a period of between twelve hundred and two thousand years; witness the Renaissance of Art in the fourteenth and later centuries, which followed about 1600 years after the great period of Art in Greece. But we have not yet sufficient historical data to be able to follow out this line of research in detail, though as new discoveries are constantly being made, future historians will find this a profitable study, clearing up many otherwise inexplicable difficulties.

The question of the existence of heaven or hell presents no great difficulties to the Theo-

sophical student. Hell is mainly here on earth, where we have made the horrible conditions of existence for ourselves; after death there is a period of purification in which many earth-bound souls must necessarily have suffering. Heaven is the long blissful ecstasy of Devachan, terminating in the awakening to earth-life in a new personality, formed by the just law of Karma from the seeds of action, the Skandhas, carried on as seeds by the Immortal Reincarnating Ego after the break-up of the Kâma-rûpa, and in which we have a fresh chance of undoing the mistakes of the past and gaining that real spirituality rendering the semi-illusions of Devachan, lofty as they are, unnecessary. The two procedures of purification on earth through lives of effort and the trials for entrance into Devachan have close points of resemblance, and were condensed into one in the Egyptian "Book of the Dead," and *Job*. H. P. Blavatsky tells us:

During the sacred Mysteries the candidate for Initiation enacted the whole drama of death and the resurrection as a glorified spirit.



Though we may have lost the key to the profounder teachings of the Egyptian and Greek Mysteries, we have not lost the key to the only method of regaining our high estate. William Q. Judge, the second Leader of the Theosophical Movement, to whose teachings we are indebted for much of our information concerning Devachan, in pointing the way to reach the Higher Ego, the "Warrior," says:

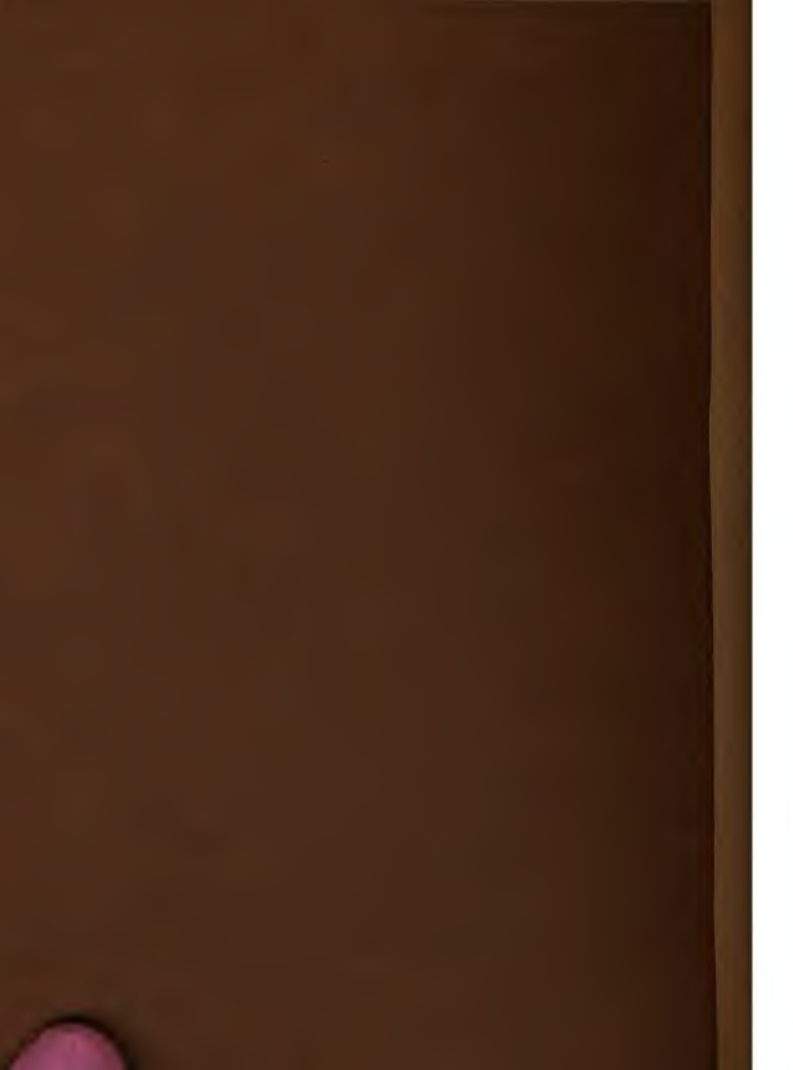
It is selflessness, unselfishness, altruism, pure love of the light for its own sake, not for what it will confer—these things bring the candidate face to face with the "Warrior."

Katherine Tingley is teaching the people to discover and make manifest that "You have within you the ceaseless flow of living Fire." She has further said the following:

According to my knowledge, when a soul is leaving its earthly Temple, however dark and gruesome the circumstances may be, it knows its own path. So in moving out of the body, long before the pulse has ceased to beat or the breath is stilled, it finds itself born into a New Life, an unspeakable joy. Something new has been fashioned for that soul in

that sacred moment, and then it comprehends the enormity of its mistakes and wills itself to higher things in the next life. There are different experiences for different souls according to their evolution, but at last each one rests in the arms of the beneficent Law, free from the limitations of earthly life. The ordinary mind cannot fully conceive what has happened; the soul is judged by the Law, not by any man, and when it is reborn it not only takes with it the experience of the past, though without the memory of details, but it takes something else that has happened at that wonderful time when it is born into the New Life, when it is reborn in more ways than one.





THEOSOPHICAL  
MANUALS

VI  
DHALOKA AND DEVACHAN

The Arctan Theosophical Press  
Pasadena, California  
1910



# **THEOSOPHICAL MANUALS**

**VI**

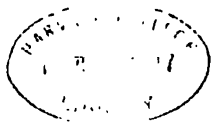
**KÂMALOKA AND DEVACHAN**

**BY**

**A STUDENT**

**SECOND EDITION**

**The Aryan Theosophical Press**  
**Point Loma, California**  
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Frank C Chase

1907

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## PREFACE

**T**HE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These Manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the value of Theosophy;

for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge, and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them

## PREFACE



and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification, and the elevation of the human race, these teachings too often pander to ambition, vanity, and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accommodate itself to the rules laid down by various schools of modern thought as to

what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism, our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches, however, to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely unexplored,

or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from good will than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and

it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teachers' statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-



uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

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# I

## IMMORTALITY

**I**N a previous Manual the journey of "Man after Death" has been sketched in brief. In the present essay some consideration of the states of existence which succeed one terrestrial life and precede another will be taken up in a little more detail, but space will not permit of an exhaustive treatment of the subject, for which the advanced works of H. P. Blavatsky and William Q. Judge should be consulted.

Theosophy is not, and from the very nature of the case, can not be dogmatic; it tells each man to search for himself, and it strongly enforces a point not popular with the dogmatists, i. e., that as the faculties of man's understanding develop in proportion with his developing moral nature, he will get closer and closer approximations to the truth, until at

last he himself becomes "the Truth and the Way." Jesus the Christ implicitly promised this when he said "Greater works than these shall he do." Theosophy teaches and Theosophical students learn that the inner Light is no will-o'-the-wisp, but is a steady lamp to lighten the darkness; "If any man willeth to do his will, he shall know of the doctrine." (*John* 7, 17)

But although Theosophy has no hard and fast creed to be enforced under penalties here or hereafter, it has teachings which may not be neglected without serious loss. All who study these teachings without fear or prejudice find them competent to lead the honest truth-seeker to a position from which their accuracy can be proved, and when he has arrived at this position there leaps into flame the light of actual knowledge. Then the ears begin to hear. Very dimly, very faintly at first. And indeed, so faint and tender are these first indications of the commencement of true, actual life, that they are sometimes pushed aside as mere fancies, mere imaginings.\*

\* *Light on the Path.*

Theosophy teaches the doctrine of Reincarnation—the belief of a majority of the people of the civilized world—as a matter of common sense, a necessary portion of the law of Evolution, without which it is meaningless. Reincarnation postulates cyclic return after periods of “objective” into “subjective” life—conditions objective as regarded from one state being subjective from the other. In a dream for instance, waking life is as unreal and subjective as dream-life is when we are awake. But as the question of Reincarnation has been treated in another of these Manuals, to which the inquirer is referred, it is unnecessary to devote space to its consideration here.

The essential thing we have to learn from Theosophy, which is so novel to many, is that the larger life of man is a sequence of lives and not a unique thing, a detached adventure, quite different from what precedes it and follows it; that the states after the death of the body are not “supernatural,” are not a complete break with everything natural. But how

powerful is the impression that death is a total break of continuity! Katherine Tingley says, speaking to those who still cling to the ignorances of the narrow creeds which have obscured the light of Christ's teachings for so many centuries:

Who among you can explain the Mystery of Death? I have yet to meet those who nominally accept the dogmas of the churches and who are thoroughly satisfied with them; I have yet to find such who can face death with knowledge and understanding. Let me proclaim now that I offer with absolute knowledge the statement that Theosophy reveals the Mystery of Death. But no Theosophist can even approximately understand the Mystery of Death until he is self-disciplined, and until he has absolutely set aside the false ideas about death he has been receiving since he was born. It is impossible to understand the Law, even approximately, until he has found confidence in himself; confidence in the Divine Law. For Death to a Theosophist is Birth; it is Birth.

Theosophy teaches us that Immortality can only be gained during the embodied condition, for the illumination which releases the bonds of selfishness is only to be won through strife;



“The kingdom of heaven suffereth violence, and men of violence take it by force” (*Matt.* 11, 12), and the purified Man to be complete must have the control of the material conditions as well as those of the higher regions. The only form of death which is utter disaster is caused by the withdrawal of the Higher Ego from the personality. This may take place at any time during the life of the body owing to persistence in evil. The state of such a being, cunning and mentally active but utterly selfish and soulless, is terrible to contemplate. H. P. Blavatsky said there were many such, scourges for humanity.

When the earnest truth-seeker who is not hunting for verbal flaws, one who has really suffered for want of the light, who has tried systems of thought and guesses into the meaning of things which lead to no satisfaction, regards Theosophy from a dispassionate standpoint he will find that its teachings are not strange, that they are not the grotesque vagaries of ancient or modern ignorance. Already to thousands they have come as the revealer

of what has hitherto been obscure in the philosophies and religions of the world. It is to be regretted for the credit of humanity, and for their sakes, that many who have found the long-desired interpretation of their difficulties through the study of Theosophy have not acknowledged the source of their inspiration, but dare to pose before the world as original thinkers, when they are but plagiarists.

In considering the various "planes" or strata of consciousness in Nature, it is necessary to grasp firmly the idea that there is a close correspondence between the constitution of man and that of the Universe—more than a close correspondence, for in fact man is a part of the universe, body, mind, and soul, fiber to fiber. Man is, in the language of philosophy, the "microcosm" of the "Macrocosm," the reproduction or manifestation in little of the greater Kosmos. Scientists have discovered that man has in his body organs which are of little or no use to him but which are functional in the lower animals, and in a similar way, Theosophy says, he has the po-

tentialities of all the kingdoms, known and unknown, in germ or in manifestation. The pity of it is that he has been kept so ignorant of his greatness that he hardly dares to admit it even when it is forced upon him, and prefers to believe he has been "born in sin," or is merely a higher animal without an immortal soul of which he can become cognizant if he will. This is largely due to the paralysing influence of the popular theology which has so long insisted upon the innate depravity of man and the impossibility, without extraneous help, of his getting out of the mire in which he was supposed to have been plunged by the sin of Adam.

Happily it looks as if the reign of fear and abasement arising out of a perverted view of the story of the Fall of Adam—one of the most instructive allegories of the ancient Mysteries when interpreted by the light of Theosophy—seems to be coming to an end. Theosophy alone can give the key to unlock the closed doors to the secret meanings of that and the like curious allegories of which the

Bible and all the world-scriptures are full, the ignorance of which has been fostered by those whose interest it was to keep the minds of the masses of the people in subjection. The fact that man is a god in potentiality, that he is a glorious being in essence however this may be concealed under an outer mask of grossness, that he is one with the universe in essence and not a mere worm, is one of the teachings of the Mysteries that was wilfully concealed at first by those who ought to have known better, then denied, and which at last has become almost lost to the western world.

According to the teachings of Theosophy, which have been handed down by the great Lodge of Illuminati who have given out what they dared through their messengers since the withdrawal of the Mysteries until the present day—and for the recent presentation of which we are chiefly indebted to H. P. Blavatsky, founder of the present Theosophical presentation—there are many states of consciousness of which the ordinary man has not the slightest idea; states in which time and

space take on entirely different relationships from those to which we are accustomed. To these belong the planes of "Devachan" and "Kâmaloka," the Elysian Fields and Hades of Greek philosophy, Aanru and Amenti of Egyptian.

Devachan is a high spiritual state of joy, Kâmaloka a state of transition, of passion and desire. In those states we are in unison with other "regions" of the universe "within" the terrestrial, in unison with other *rates* or *conditions* of vibration, in which we are as far removed from the earthly as if in a dream, in which all familiar objects are obscured as if by an impenetrable wall. After we have ceased to function through the physical body ("we" referring to the real, diviner part of us) we utilize and develop another part of our complex make-up, that vehicle which is in harmony with the vibration of the new plane into which we have entered.

It has been aptly pointed out by some more intuitive scientists that if our ordinary waking appreciation of time and space were slightly

ceiving events at the present rate — say one tenth of a second — we could observe a thousand events in the time now taken to see one, we should then clearly perceive things taking but one-ten-thousandth part of a second to perform, and our lives would apparently be lengthened a thousand times; the day would be crowded with incidents which we now only see in a confused way if at all, and would seem to be interminably long. For instance we should be able to study the movement of the wings of a fly, or to hear sounds far more acute than a bat's squeak, to which many persons, even as it is, are deaf. There would be, of course, no real change in outer Nature, but we should have changed our relation to it, thereby realizing the existence of the hitherto unknown. Conversely if our power of perception slackened we should not see more than a percentage of the events perceptible to us now; they would go too fast to be followed in detail.

proportions the laws of capillary attraction, cohesion, and adhesion would bring us face-to-face with a set of problems which, as we are at present constituted, are non-existent for us.

The cells of our bodies have their own consciousness, which is different from that of the organs built up from them, and the consciousness of the organs is again different from the synthesizing consciousness in the cerebro-spinal nervous system. Like the cell, the personal human being is a part of a greater Being, the Higher Ego, which is trying to bring the consciousness of the lower self to a realization of its great destiny — ultimate unity with Itself first, and then with the ALL. Throughout our study of the inner planes we should never fail to bear this in mind, for it is essential to a fair understanding of the possibility of comprehending other planes; the Higher Ego lives in many planes at the same time, so to speak, though the personality — the *false* personality, as the occultists call

it — only lives the normal life of the senses.

What does the orthodox believer mean when he tells us of the heavenly world or of the abode of the damned? His familiar use of the words heaven, hell, purgatory, or what not, does not deceive us into thinking that the most erudite theological fledgling has any real initiation into the meaning of those words. Has he been taught that heaven is a locality? If so, where is it? Is hell a place in the interior of the earth, at the bottom of some volcano? Or are both of them only conditions of the mind here on earth? How is it that the "cloud of witnesses" surrounding us is not visible to the strongest eyesight?

The church-goer, however well educated and intelligent he may be, will find it difficult to answer these and similar questions that a child can put, and his self-appointed spiritual guides can not do much better than he. Nowadays it is becoming hard to find anyone, professional ecclesiastic or other, who will commit himself to anything definite in regard to the next world, and the popular haziness



as to its detailed condition is unfortunately extending itself into disbelief in any spiritual world at all. But the fact is that the heaven and hell of the churches are grotesque and distorted survivals of the real knowledge taught in the Mysteries of Antiquity about the inner planes of being. Theosophy has definite meanings to attach to the inner states whose pale reflections still persist under the names heaven, hell and purgatory. The dark cloud of mystery covering them, and the fear of the unknown that has been fostered is a powerful weapon in the hands of ecclesiasticism; but once the earnest inquirer begins, by self-discipline, to realize the fleeting nature of the personality and the immortality of the Higher Ego, these unworthy fears which have been used to keep him in subjection, disappear.

# I

## PLANES IN GENERAL

**T**O get any conception of the Theosophical view of life and evolution and to understand the meaning of the inner planes of existence, old prejudices have to be set aside and an attitude free from bias must be striven for, because the student has to meet some quite unexpected facts, and to give dispassionate consideration to theories which may be quite novel to him. It will not do, if truth be the aim of the inquirer, to blink facts by saying: "Oh yes, those observations have certainly as much right to be believed after due investigation as any other well-authenticated facts, but Professor *So-and-so* has pronounced them outside the pale of reasonable consideration, or the Reverend Mr. Blank has denounced them as works of the 'devil.'" If the inquirer be sincere, if

his motive be the pure one of wishing to gain power only to lift humanity from its degradation; in short, if he have the heart-touch of compassion and love for all creatures, he will not be psychologized by the dictatorial assertions of all the professors, nor deluded into begging the sanction of the priests before thinking for himself; nor will he have to wait too long for light on his problems. Theosophy is older than the professors of modern science and antedates any existing priesthood known to the world!

The "planes" of which Theosophy speaks with no uncertain voice are definite states or strata of molecular, or atomic vibration, as the case may be, each correlated to different and definite states of consciousness. They interpenetrate between the vibrations of terrestrial matter, earthly and atmospheric, and the physical senses are not fitted to respond to them. The laws obtaining on the inner planes are not familiar to us; for instance, the farther we go from the material plane, the more responsive shall we find the substance of each

inner state in succession becomes to the molding power of thought, imagination, or feeling. A helpful illustration is seen in the septenary division of the vibrations of light. There are no hard and fast lines to be drawn between the different colors and yet the chemical and some other properties of each are not the same, the violet rays of the spectrum being very different from the red.

H. P. Blavatsky says that it is a marvel that the almost imperceptible separation between the physical and the "astral"—the lowest of the inner planes of substance and consciousness—is not broken through continually. The constitution of a human being is so complex that he is necessarily on many planes at once, physical, "astral," emotional, mental, and spiritual. The physical is hardly more than the container of or vehicle for the rest. We all know what a complete difference there is between one's state when concentrated in the purely animal condition of hunger, and that when the spiritual consciousness is aroused to carry out some self-sacrificing deed. There

are innumerable conditions in which consciousness can act, and all are related to those great departments of nature we must call "planes," though it is a most unsatisfactory word to describe whole worlds of feeling, action, and substance.

An important difference between the Esoteric philosophy and the ideas of modern science in regard to man's nature is that the scope of Theosophy includes these other planes as factors in Evolution. Modern science tries to base every phenomena upon physical causes, treating the physical plane as if it were the only real one, and concentrating upon this world alone; while dogmatic theology in giving but one life on earth, and concentrating energy upon the unknown future forgets that we have hardly scratched the surface of this life yet. Like Newton said, we have been only playing with shells on the shore of the ocean of wonders; but Theosophy has looked more deeply into causes, and in finding that the physical is the outcome of hidden laws, has been able to reach other regions of conscious-

ness nearer to the mysterious Primal Energy, and in so doing it has opened the way to a clearer understanding of the causes of epidemics of disease or crime, of the origin of genius, of the so-called "supernatural" phenomena, and of Death.

Scientific men who have superficially read a little about Theosophy have criticised it for advancing statements about the various states of matter and spirit with the confidence of knowledge, while the scientific world has been devoting the whole power of the human intellect for centuries in vain efforts to define the simplest properties of physical matter.

As a matter of fact Theosophy does not begin to deal with the laws governing substance from the same standpoint as modern science. Theosophy begins with states of consciousness; it learns the keynote, so to speak, of the different conditions or planes; it gets control of the underlying basis or *Noumenon* of each, and so all the necessary experiments to verify details and to observe changes are conducted from a sure foundation of know-

ledge of the thing as it is. Theosophy has proved that matter is "crystallized" life, is a form of consciousness, protean in its changes as the changing cycles pass. Modern science has very nearly touched this idea in the most recent and daring speculations about the electrons—corpuscles of a *non-material* nature—centers of negative electricity.

A good instance of the contrasting attitude of Theosophy to modern science, and one that shows why science finds it impossible to reach the causes of external phenomena while confining its attention to the physical plane, is seen in the consideration of the problem of the elements. Modern science tells us that the seventy-odd elementary substances are not reducible to simpler form and that each has inherently different characteristics from the rest (though there has lately been some doubt expressed of this in orthodox scientific circles) and it recognizes no other forms of matter than the electronic, and the atomic or molecular; the solid, liquid, gaseous, and the radiant or "fiery" being considered merely mechanical

changes of state caused by temperature and pressure. Now the better instructed scientists or philosophers of antiquity, and the few disciples of the ancient wisdom who kept the light from going out during the Middle Ages, knew that the solid, the liquid, the gaseous, and the fiery were more than this. They had learned that these physical changes in the distances and relationships of the molecules were produced by some *ultimate*, hidden causes, something radical and of a much deeper nature than the proximate and fairly obvious ones which are the only subjects of physical research today.

No one wishes to deny the accuracy of the observations of scientists in regard to the effects of changes of temperature, pressure, electric tension, etc., but that is not the point at issue. Theosophy has reasons to accept the observations of those trained occultists of ancient and modern times, in possession of more accurate and certain means of ascertaining the real cause of changes on the physical plane than the materialist with his mechanical



instruments, and it accepts as true their belief in the existence of semi-intelligent forces, "Elementals," manifesting through matter, and governing respectively the solid, the liquid, and the other conditions. The *states* of (absolute) matter are the real Elements, and each state belongs to a plane, or more correctly, a sub-plane of the astral world, and its manifestation in the physical world gives us the "solid," "liquid," and the other conditions. The semi-intelligent forces, the "elementals" of fire, air, water, and earth (the "Salamanders, Sylphs, Undines, and Gnomes" as personified by the imagination of antiquity) modify the conditions of terrestrial matter in accordance with their nature. If our sight were only a little clearer we could see the action of these forces on the inner planes and would then clearly understand how they modify the conditions of physical matter, changing it from the liquid to the solid state, etc., working through the agencies of the vibrations of heat and the rest. Theosophy declares from absolute knowledge, and to the unprejudiced

mind it is clearly reasonable, that there can be no such thing as "blind force," or "dead matter" in the universe, but that all natural forces must have intelligence (of different degrees) behind them and guiding them. It is not necessary to believe that the lower forces of nature are possessed of intelligence like the human mind; less so, that they are handled by an anthropomorphic, personal God, like a man at a switchboard; but it is reverent and reasonable to find that there are grades of intelligence, from the lowest to the highest, guiding that manifestation of life we call Matter in its evolution from the inorganic to full self-consciousness.

The planes of Devachan and Kâmaloka are in many respects quite different from the physical, though they interpenetrate and affect it, the latter the most owing to its proximity. The "lower" portion of the plane of Kâma is the abode of an undesirable form of consciousness and of dangerous and unprogressed entities; it is the reservoir of Passion. The higher part approaches the Devachanic state,

which is a high and pure condition where the Higher "Ego" rests after death illuminated by the light of the "Higher Self." Yet Devachan is not a plane of perfect knowledge. In fact the soul in Devachan is under illusion, of a kind, all the time; this "illusion" is *a necessary condition for the orderly development of the stifled spiritual aspirations of the past life* in the normal man of this age; it is not the full illumination.

Happiness, that ideal happiness which the soul needs as part of its training, and which it deserves after the burden of physical life, can not be gained under the conditions of earth-life in its present imperfect state. In Devachan the soul does not know it has left the earth; or at least, such an idea as that of death never occurs to it any more than other unpleasant things, and its existence seems to be an intensely vivid and perfectly joyous continuation of the earth-life just over. As the imagination is now intensely active in a way never known while trammled by the brain, the surroundings the soul creates for

itself are exquisitely delightful. It is clear that to undergo this experience of perfect joy no painful ideas must be allowed in, and therefore a certain amount of illusion is of necessity an attribute of Devachan.

He who has passed beyond illusion and who needs no Devachanic break between incarnations or who needs no further incarnations at all, and who can bear the full blaze of the consuming fire of Divine Wisdom, is the one described in the eloquent and poetical language of the allegorical book of *Revelation*:

He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more; . . . and I will write upon him . . . mine own new name. — *Rev.* iii, 12.

### III

## THE NEED FOR DEVACHAN

**T**HE Higher Manas or Ego (not the Higher Self, which is above the possibility of illusion) in Devachan is assimilating the highest experiences of the earth-life just closed. While the lower passions and selfish memories have been left behind to fade out in Kâmaloka, the inferior Hades, the noblest aspirations and permanent spiritual memories of the past, "the aroma of the flower that has been mowed by death," as H. P. Blavatsky calls it, colors the Devachanic consciousness of the Higher Ego, carrying on for the time the personal idea in a sublimated form.

The Acroa is so imbued with the rôle just played by him that he dreams of it during the whole Devachanic night, which *vision* continues till the hour strikes for him to return to the stage of life to enact another part.\*

\* *The Key to Theosophy.*

In the Gospel of John the union of the higher part with the personality is referred to in plain language:

I am the vine, ye are the branches: . . . If a man abide not in me, he is cast forth as a branch, and is withered; . . . and cast them into the fire and they are burned.—*John* xv, 5, 6.

We cannot see the suffering of our friends when we are in Devachan; happy illusion again, for the imagination has little more than the memories of the past life to build with, and while we weave the images of our friends into our Devachanic dream in bright and lively colors, the real person may be undergoing very different experiences. That does not make the Devachanic dream any the less joyous during the time it lasts. For Devachan is not really a counterpart of the heaven of the orthodox. That heaven is supposed to last eternally, while the subjective state of Devachan is but temporary, and out from it the soul emerges to take up its complete life again. It is in earth-life that the real knowledge that is beyond illusion must be gained; when that

is done and man has become more than man, he will be able to see that "Nature energizes for the soul's experience," and that *all* the different experiences he has passed through, embodied and disembodied, have partaken more or less of the nature of illusion. In fact, according to the greatest thinkers, all things up to the Divine First Cause, the "Unconscious" in German philosophy, are under illusion in different degrees.

H. P. Blavatsky defines Devachan as:

The "dwelling of the gods." A state intermediate between two earth-lives, into which the Ego (Ātmā-Buddhi-Manas, or the Trinity made one\*) enters after its separation from Kāma Rūpa, and the disintegration of the lower principles, on the death of the body on earth.†

Again, one of her Adept teachers says:

In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts into flower and goes back with us to earth-life stronger and more a part of our nature than ever before. Why should we repine that nature

\* See Manual No. 2, *The Seven Principles of Man*.

† *The Key to Theosophy*, Glossary.

kindly aids us in the interminable struggle; why keep the mind revolving about the present petty personality and its good and evil fortunes? \*

In that last passage there is the key to the whole secret. It is the continual harping on the small events affecting the egotistic personality that holds us back from our rightful entering into our birthright of knowledge. There is, behind what we call the personal self, the great Impersonal "Individuality," the real Man, who is not bounded by the limits of the personality, which is but a temporary and partial phase or aspect of the Higher Ego, as we have to learn before we can make any progress. It is to the union with this overshadowing higher Being that all the limited personal lives of successive incarnations tend. The work of the present personality in each one of us is to blend itself with the Immortal, the Warrior, thereby gaining its salvation. The Bible says a man must be born again before he can enter the kingdom of heaven. True; he must be born into the knowledge of

\* *The Path*, vol. v, p. 191.



the higher existence that is waiting for him; then the petty things of his old, limited and selfish life will be as if they had never been. In Devachan the soul touches the fringe of the spiritual life; it has put off, temporarily, most of the trammels formed by the desires of the lower personality and has entered upon the fruition of those better things which were almost buried under a mountain of egotism and passion while on earth.

Though Devachan is not the ideally perfect condition of the man who has attained his own divinity, who has conquered the great Enemy — *self* — and who has arrived at the region where things are seen as they are, where the law of cause and effect, Karma, is known, where the "Justice of God" is understood, and where the power to help humanity has been gained, still it is not the teaching of Theosophy that Devachan is a waste of time; that would be an outrage on the Divine order of nature. Devachan is needed by the soul for its restoration, for its purification after the soiling and tiring experiences of

earth. It is a restful and blissful "sleep" after the day of earth-life. Devachan is a period of adjustment in which what may be called the "undeserved" sufferings of the past life on earth are healed by a compensating joy, for Nature balances her books correctly in the long run. The drop of water that has been raised up from the ocean returns at last, however long the journey. As each personality cannot see the causes of many of its sufferings in the past life, causes which have been sown in previous lives of sin, it endures much distress from the apparent injustice of fate; and, owing to the fact that we are all "members of one another," literally, when one yields to evil all have to bear some of the penalties. For these apparently undeserved sorrows, and for others which the Higher Ego has deliberately chosen for the help of mankind or for its own purification, the merciful Law has provided full and overflowing compensation in the joys of Devachan; for, whatever may be the illusionary nature of the surroundings of the soul

in that state, there is no mistake about the happiness of it being vivid beyond all present understanding.

Another reason for the erroneous idea that the Devachanic "illusion" is a waste of time is the materializing tendency of the age, which is hypnotized into believing everything to be unreal that it cannot test with its formulae, put into the crucible, or examine with the spectroscope. And here we must not forget the important tenet of Theosophy, i. e., that there is no break of continuity at death. The soul, the higher Ego, goes on through all states, observing, learning and building. In thus passing through the various planes there is no waste of time, unless they have already been experienced and their lessons assimilated; in such cases any further delay would be unnecessary. But in this age a repeated number of sojourns in Devachan is a necessity, for in it the reincarnating ego needs to get rid of the cramping physical body for a while to approach nearer to its innermost Divinity.

A charge has been made against the Deva-

chanic hypothesis that it would be monotonous. This is not so; it is no more so than it would be if the moments of the most exquisite mental pleasure one has ever had were greatly accentuated, and lengthened out indefinitely. In such moments one loses almost entirely the sense of personal existence; one is so fully absorbed in the feeling of the time that the thought comes afterwards, when self-consciousness has returned, "why a whole hour has passed and it seems but a minute!" Such a state gives us the nearest approach or parallel to the Devachanic absence of self-consciousness that we are likely to experience while embodied. Schopenhauer, called the great pessimist, a much misunderstood thinker, uses arguments based on similar postulates in support of his contention that the less self-conscious we are—the less we realize our own separated existence—the happier we are. He is using arguments in favor of earth-life being a poor affair as it is lived by mankind. Without entering into a consideration of the philosophy of Schopenhauer, it is only neces-

sary to say that the arguments in favor of the possibility and desirability of losing the personal separated consciousness in another more vivid and more impersonal one, are capable of being applied to the theory of Devachanic existence. In battles and other conditions of exalted consciousness the same observation has been made; the wounded soldier does not feel the pain of his injuries until the excitement is over, when normal consciousness returns. The higher and more impersonal states into which we have the power of entering destroy the egotism which is the cause of most of our suffering. The Devachanic state, though not altogether impersonal, is so intensely vivid that it blots out every other; but it is not monotonous and dull. The following quotation from one of H. P. Blavatsky's Teachers, touches upon this:

Therefore there is "a change in occupation," a continual change, in Devachan. For that dream-life is but the fruition, the harvest time of those psychic seed-germs dropped from the tree of physical existence in our moments of dream and hope—

fancy glimpses of bliss and happiness, stifled in an ungrateful social soil, blooming in the rosy dawn of Devachan, and ripening under its ever-fructifying sky. . . . there all unrealized hopes, aspirations, dreams, become fully realized, and the dreams of the objective become the realities of the subjective existence. And there behind the curtain of *Mâyâ*, its vaporous and deceptive appearances are perceived by the Initiate, who has learned the great secret how to penetrate thus far deep into the Arcana of being.

## IV

### . REALITY AND UNREALITY

**T**HIS brings forward again an interesting point and one that has to be referred to constantly in our consideration of this subject. The Author of the above refers to the illusionary nature of the so-called "objective" and "subjective" existences. The teaching of Theosophy is that up to the highest state of Godhood, Parabrahm, the One Ultimate Reality, everything is more or less illusionary; less so as the highest is approached. The Initiate is one who can perceive some of the workings behind the scenes of outer nature, in regions unseen by the uncontrolled man of the world.

This does not mean that the highest Initiates connected with this earth can penetrate into the ultimate realms of the First Cause, still less so of Parabrahm, for "he made darkness a pavilion round about him." We are told

by Those who have learned how to travel safely into other planes, that while Devachan is unreal from a *higher* standpoint, it is not so unreal as this life, of which, when reduced to the last analysis, we have to admit that philosophically we know nothing but our own states of feeling. All external things are presumed to exist *per se* in consequence of certain sensations and changes we experience within our own consciousness. By the open admission of the greatest minds of modern science we know nothing of matter as it really is.

But Theosophy helps us to clear up the ground upon this point too. Theosophy shows that the atom is a life, a manifestation or center of consciousness; that all things have intelligence in different degrees, that there is nothing absolutely "dead," and that there is no "blind force." To pursue this question here would carry us beyond the scope of our present study, but it will be considered in another Manual, for it is of extreme importance for a right understanding of the



difference between the hopeful, practical, and spiritual philosophy of Theosophy and the disheartening materialism prevalent today in physics.

The leading characteristic of Devachan is the intense power of the Imagination in action. The Imagination is the highest power we have, the creative power; but how little is it allowed to come into play on earth! Yet without it, cramped and suppressed as it is, nothing would be done. Not only the artist, the poet, the mathematician and the inventor, but also the business man, the organizer, the statesman, must use this faculty. The unimaginative man loses more than half the savor of life, while those who work their imagination most actively feel the keenest pleasure possible to man. But in comparison with what is experienced by the soul in Devachan our most exquisite creations of the imagination are but pale reflections. Every one who has permitted the spiritual nature to grow in the least, who has cultivated the higher pleasures of a refined and elevated life, the love

of art, poetry, music, of natural beauty, generous friendship, and unselfish natural affection, and so forth, will have a rich Devachan in which these can find fullest scope and development.

The finest example of creative imagination on earth is one that is constantly before us — the innocent play of children. A few bits of stick, a stone or two and a puddle of water will supply the healthy normal boy with all the physical materials with which he will build a navy and a magnificent harbor in his own mind. The most unsightly doll is usually the favorite; why? Because it gives more scope for the imagination of the little maid; the finely dressed one with movable eyes, etc., actually destroys the keen edge of the active imagination, just lately come from Devachan. Watch the children at play in the house and learn with how few "properties" they can build up a whole drama; a good lesson upon the action of the building faculty of the imagination in Devachan can be learned in this way.

It may be asked: Seeing that Devachan is an internal state, protected from outside contact with the world of men and women, where will the materials come from with which the imagination is to work?

A fundamental postulate of Theosophy is that the Higher Self of which we are a part contains the potentialities of all nature, that it is an inexhaustible mine of treasure. Consider the action of a beautiful scene upon the feelings. Is it *in itself* a source of delight, like a red hot poker is a source of pain? A dog can feel the effects of the heated iron as easily as the most cultivated man, but however long he may look at the landscape we have no reason to believe it affects him with the same sense of delight that the artist gains from it. The scenery arouses something in the man that the dog only has in germ. That something, that sense of pleasure, can be aroused in the man in other ways too; by music, by a noble poem. In Devachan the Inner power stimulates the memory of the best things in the past life, glorifies them, and produces

the same effect, though greatly intensified, that the music, scenery, etc., arouse in the mind on the physical plane.

In Devachan everything that the higher part of the soul has desired gets the possibility of blossoming. The will is operative in a different way, using a different grade of cosmic substance from the terrestrial, a grade which responds more rapidly, infinitely more rapidly, to the power of thought. Why, even in ordinary dreams, who has not been sufficiently awake to perceive that he was really shaping and molding a finer grade of matter than the physical? There are innumerable observations showing this, some even recorded in the textbooks on sleep.

It sometimes seems as if the fine substance of which our dreams are made and which is called "astral" matter for want of a better term, is at the limit of pliability, for it answers the molding efforts of the playful and partially unrestrained lower mind so promptly. At times *you* can actually stand apart from the lower mind and watch it shifting the mass-

es of "astral scenery" and ensouling the puppets as it wants, and then all of a sudden the whole thing is dissolved into thin air, and you find yourself awake and with a much more stubborn kind of matter to deal with, and a different perception of time. But the extremely refined substance with which the soul in Devachan is concerned is much more tenuous than the astral matter of the ordinary dream. It is in refinement in relation to astral matter as the latter is to terrestrial matter. And we know nothing actually in itself of the nature of terrestrial matter! It is an illusion of the senses so far as we know. Our most eminent scientists are now reducing the physical atom "the smallest particle of matter known," to a whirling of electric "ions," immaterial in their nature! So it is difficult to talk of Devachan being a state of illusion and earth-life the reality! The fact is, in both Devachan and earth-life the outer garb is partly illusory and the soul is the knower, the spectator of the experiences which can be gained in no other way.

In Devachan the soul is able to create its own surroundings more harmoniously and easily than here. Being of its own creation, what is about it exactly suits its desires. Though merely psycho-mental forms, are they much more illusory than the things of earth? Here we are surrounded by crowds of things called "material," but whose real nature we do not know; all we know is that we have called them to us by some kind of affinity with our desires; in a sense we have created them. Place a number of people in exactly the same circumstances, give them the same materials, and see in how short a time each one will have created his own characteristic environment! In Devachan it is the same, only there the conditions are more easily modified.

#### ANALYTIC AND SYNTHETIC THOUGHT

For the ordinary man the causes of *intellectual reasoning* disappear a short time after the death of the body; the mind — the lower mind, the personality, Mr. A — or Mrs. Z —

that was — loses touch with the things of the outer plane and begins to disintegrate, its higher elements rejoining the Higher Manas, from which it came at birth; and uniting with the spiritual consciousness of Buddhi (the Spiritual Soul, in the Esoteric classification) enters the Devachanic state where Imagination reigns supreme, carrying with it the most valuable and ennobling memories of the past, the spiritual aroma of the life just ended; while the lower elements of the mind, and the common and passional memories which have no part nor lot in paradise, go to their own place, Kâmaloka, which will be considered later. This is the inner meaning of the Mystery-Drama of the Crucifixion. The Christos who is crucified between the two thieves represents the Higher Manas; the penitent thief the purer portion of the lower Manas which returns to paradise, and the other the evil portion that has identified itself with the lower things of the world, and has to disintegrate in Kâmaloka.

It is well to bear in mind in this stage of

our discussion that the ordinary reasoning mind, the lower Manas, in normal cases ceases to function as a reasoning being very shortly after leaving the body, as it is disintegrating and fading away, while the higher portion — when the unconsciousness produced by the shock of leaving the body is over — takes up a new position, the feelings and the imagination getting an opportunity for expansion they never had when on earth. As soon as the higher portion of the late personality, the penitent thief, becomes completely one with the Christos and illuminated by the Radiance from above, this opportunity is much magnified.

There are some exceptions to the rule of passing out from ordinary, reasoning, brain-mind consciousness after death, but they are so rare that they need not concern us much at present; they are chiefly confined to advanced souls who are able to carry their full consciousness backwards and forwards at will through the veil separating the visible from the invisible planes. To have this power usefully developed many lives of unselfish service must



have been spent; it is a part of the necessary equipment of an advanced Helper of humanity. Without it his work would be unduly limited.

There is another class which contains a certain order of evil-doers, including among others suicides and executed criminals, as well as some of the victims of sudden death, who keep their normal terrestrial consciousness for a considerable time and are in peril of losing the Devachanic rest altogether; their case we must consider later.

## V

### A PLANE OF SPIRITUAL UNITY

**T**HOUGH Theosophy tells us that we do not see our friends in their bodily forms while we are in Devachan, that does not mean that there is no possibility of communion between the embodied and the souls in paradise. Truly, and very fortunately, the souls immersed in the Devachanic state are well protected from the disturbance of being dragged down to the lower earthly spheres of consciousness by mediumship or other necromantic practices. In the case of the raising of Samuel by the witch of Endor it would seem that he either had not entered Devachan, only having been dead a short time, or that it was his "*Kâma-rûpa*," or astral shade, that was raised. Whichever it may have been, the returned spirit complained of being disquieted by being brought up. Theosophy does not

support the view that there is regular communication between the living and the blessed dead in Devachan, nor as a rule, in Kâmaloka, or that those who have passed on have the pain of watching the troubles, the mistakes, or the crimes of the friends and relatives they have left behind. The merciful Law is not so cruel. There is a period of perfect rest, refreshment and holy peace for the purified Manas after the probationary region of Kâmaloka has been passed through. Close communication between the visible and invisible worlds would destroy this invaluable opportunity of rest and recuperation between incarnations.

It is nothing but a form of selfishness, however sublimated, and however disguised in fine phrases, that leads anyone to demand personal contact with the departed at the expense of their progress. Emerson says, "Why this pawing and clawing?" between friends; why can not we be satisfied with a higher, a more spiritual communion, a communion of ideals and of unity of purpose? The ghost-hunter who demands the presence in tangible form

of a friend, a wife, or husband; who attempts to "materialize" a spirit (!) has a very extraordinary conception of what spirituality means. The agnostic who supposes that he will probably be annihilated after death, and yet does his duty, living up to his highest ideals of honor and unselfishness, has a truer idea of the meaning of spirituality. What are we to think of the attitude of mind of a person, such as one well known to many students of Theosophy, who sincerely believed the tangible spirit of his deceased wife was constantly with him, advising him in all his actions by tapping on his shirt front! If this phenomenon had been really produced by the poor woman and was not due to some entirely different cause, what a cruel thing it would be to foster it, for it would be the surest way to hold her back from the rightful and sane evolutionary progress through Devachan and back to earth-life. The fact must be that those who demand and try to drag back the souls of the departed either do not realize the mischief they are doing because they are blinded by their en-

thusiasm at discovering that death does not end all, or they are too regardless of the welfare of others to consider anything but their own selfish pleasures; for in all ages the wisest Teachers of mankind have uniformly denounced necromancy, not only from its evil effects upon the evoker of the departed, but because it is an unbrotherly action towards them, holding them back and preventing the rightful separation of the Principles from taking place.

Theosophy, however, does teach that we not only meet the souls of our friends in a future life on earth when drawn together by mutual attraction after reincarnation, but that also in the sublimated condition of Devachan — far away from Kâmaloka where the astral shades linger on — there can be and often is a true *spiritual communion* between souls who were closely attached while on earth. But the high soul in Devachan can not be drawn down to the physical plane, to rapping tables, dark cabinets and shirt-fronts! It can only communicate with that part in sympathetic rela-

tionship with itself, with the Higher Ego of the living; overshadowing and gently influencing the feelings of those with whom it has the greatest sympathy. By the very nature of the case it does not crudely impress the brain-mind of the survivors by speech or the like, but in the deeper concealed consciousness which is not displayed on the surface. In some — very few — dreams such experiences occur; after these real dreams we vaguely recollect having had large and striking experiences which the brain-mind can not clearly bring to memory. Even in waking life we would notice certain unexplained sensations if our minds were purer and we were more observant — impressions and ideas that come from inner sources.

But the Theosophical teachings go a little farther still; for it is distinctly stated, though very briefly and guardedly, for fear of exaggeration, that the overshadowing love of a mother or devoted friend in Devachan exerts an influence that really protects the beloved from personal injury and other harm — for

all the planes of nature are intercommunicable, they are not separated into water-tight compartments, and an unselfish thought has greater potency and power of penetration than a strongly colored, selfish one, for it is working in harmony with Evolution, with the Law. This is the origin of the Christian expression, the "Communion of the Saints"; the saints in this connexion are the resting, purified souls in Devachan. A glorious prospect will some day be in sight for a regenerated humanity when the barriers of self shall be removed between the inner and the outer, and the Unity of Brotherhood realized as in the Golden Age with the experience gained through the age-long pilgrimage of reincarnation. But this can not come until mankind has awakened to its larger life, its real life, of which the present is but a distorted reflection, and the lower forces now acting in the interest of selfishness and personality have been transmuted to the service of the soul.

It is the fearful materializing tendency of the age that makes it difficult at first for inqui-

ners in the West to understand such a "metaphysical" conception as that of Devachan. In the East such an idea is easily grasped, for the people have not been hypnotized by a materialistic science, teaching them that the existence of the soul is a myth, nor by an almost equally materialistic theology, trying to compel them to believe in an impossible "resurrection of the body." But if an immortal soul exist at all, as we know it does, it must necessarily be of a non-physical nature, and possess different characteristics and properties from those of the mental and physical and passional components of the man on earth, for they all perish. Man to get the ideally perfect condition must so clarify himself that the light of the soul illuminates him through and through.

He is thyself; yet thou art but finite and liable to error. He is eternal, and is sure. He is eternal truth. When once he has entered thee, and become thy Warrior, he will never utterly desert thee; and at the day of the great peace, he will become one with thee.\*

\* *Light on the Path.*



Referring again to the recognition of our friends when they are in the Devachanic state and to their cognizance of our existence, before we can begin to grasp the problem intelligently we must face this question: How do we recognize our friends on earth? Is it by their external forms alone, by their little idiosyncrasies or habits, or by something higher and almost indescribable? Is it, in short, by those things in which they are imperfect and different from the ideal, or by the things that belong to the higher life, things which carry the feeling of inner unity, of brotherhood, few though they may be? The latter is the only sort of recognition that is worth preserving or that can last. The low and undeveloped man recognizes in another of his own kind an eating and drinking animal; the intellectualist feels sympathy with those who enjoy similar mental pursuits to his own; each accords recognition to something in the other that is like what is in himself, and prefers it, though with a certain difference in order to give variety; but the difference must not be too great.

Now consider those who have gone higher than the intellectual plane, and have developed a great heart-force, a great love for others and a sympathy with their sufferings and a perfect willingness to sacrifice their own comforts to help others. Such great souls stand in a *spiritual* relationship to others, and they recognize something in others which answers to this inner attitude without a word—the brooding Soul, calling all the best out of their natures. They have been called to service by the recognition of something in their fellows which is trying to get out and realize itself; something imprisoned, something godlike, not the intellect of the brain-consciousness. All other forms of recognition are but temporary, unimportant, and cannot be carried through the ages of the future. How miserable it would be to have to spend eternity with the very best persons you know, with all their little foibles and meannesses, their limitations and oddities; for no one in our work-a-day world is free from large imperfections. Every one knows how fatiguing the society of the

same people becomes on a very long ocean voyage, and to think of an eternity spent in the same company without such a complete change in their and our own personality as to make practically new men is horrible. It may be said that mankind is improving and that after death the soul is freed from many of the limitations of this life, and that a communion of advancing souls would not be so irksome at all; that we shall recognize higher and better things in our friends than the animal or the intellectual as they make progress. This is so to a degree, but it should apply to life on earth better than to any theological "heaven" or "summerland," — though the records of the past do not show any great advance in spirituality within short periods, nor does Theosophy give us the false hope that the very fact of leaving the physical body will enlighten us immediately, and makes us ideal beings on ordinary personal lines.

In Devachan the "muddy vesture of decay" has been temporarily left behind and the aspirations are pure. Therefore thoughts of

love and helpfulness sent out from the purified soul reach the higher nature of those to whom they are sent and there is no real separation after death, though the gulf between Devachan and earth-life and the difficulty of impressing the brain upon return are so great that the embodied mind can very seldom recollect who or what it met when it rose to Devachan; still the effect remains. Katherine Tingley says:

Oh if you could have the power to see the soul moving on in the majesty of its new birth, in the glory of the divine Light, illuminated in its new liberty, ascending, ascending! If those who sorrow could but see, they would rejoice indeed at the glory and sing Hallelujah. . . . As the soul ascends with its great love, its power and joy, it throws them back to those who can receive them, and who then go out to help the people with a greater love. Their divine natures have been aroused — the glory of the Law is upon them.

THEOSOPHICAL AND MATERIALISTIC  
CONCEPTIONS

BEFORE leaving the subject of Devachan it would be well to note the comparison between the puerile, orthodox, theological idea of heaven, and the elevated Theosophical one based upon knowledge, not upon perverted traditions of the ancient Mysteries, hopelessly confused and materialized. Orthodox theology has tried for centuries to make us believe that heaven is a place to which all who "believe and are baptized" and throw all their sins upon Jesus Christ, accepting his sacrifice on Calvary as having appeased the "wrath of God" for the guilt of Adam, will go soon after the death of their bodies; that at first they will be pretty much the same as they were on earth, though better informed and better mannered; that they will meet their friends in social intercourse; and that one of the pleasures of the redeemed is to watch the sufferings of the damned who have not accepted the blood of Jesus — an honorable pleasure for the reason

that the justice of the Almighty is eloquently set forth thereby, and surely we can safely admire His work! It is true that the more thoughtful or prudent clergy of today are finding out that their flocks will not stand this sort of thing much longer, and so they have begun to throw a veil of mystery around the next world thicker than was formerly thought necessary, when the crudest pictures were presented to the wondering gaze of the ignorant. But even now the whole popular idea of the future life, as far as it is at all coherent, is tinged strongly with the personal flavor, with the impression of limitation, of narrowness and unreality.

Popular Spiritualism goes one step further in materializing and formulating the life of the next world.

Of course the majority of the people in Western lands pay little attention to any of the unlikely hypotheses of futurity (until they approach their latter end, when they regret their ignorance) for they feel there is something ridiculous in most of them, and that real

spirituality is lacking in all of them. So indifference has grown and scientific materialism sneers loftily at any suggestions of consciousness beyond the terrestrial life.

But there is a new spirit growing up between these warring factors of materialism and superstition, and materialism is weakening its hold upon the best thinkers of the twentieth century; people of intelligence are not so much afraid of being suspected of believing that there are more things to be known than all the test-tubes and spectroscopes can investigate, and here is another danger of the age, as H. P. Blavatsky foresaw and pointed out in her works; i. e., the danger of running into the pursuit of so-called but really *false* occultism. For as soon as persons of intelligence in large numbers find out that both Theology and Science have been feeding them on husks, the former ignoring, the latter denying the truth of well-authenticated so-called "supernatural" facts, they are likely to "rush in where angels fear to tread" and dabble with things much better left alone by the unpre-

pared and the mere curiosity seeker. But fortunately Theosophy is here with its sane, reasonable and demonstrable explanation of these unusual facts in nature, an explanation warranted and confirmed by the experience of ages, preserved and tested by generations of profound students and Masters in true Occultism, the Science of Life.

Now compare the unreasonable and grotesque theories of the future life with its puerile heaven and revolting eternal hell as taught for centuries by the theologians, by the "Infallible Church," falsely claiming to represent Christianity, the Christianity of the Compassionate Man of Sorrows, with the simple, ancient and Theosophical teaching of Reincarnation and its logical counterparts, Kâmaloka and Devachan, in which the soul is purified and rested before taking up another earthly habitation. Let us put aside all inherited and acquired habits of thought and look at the thing squarely and see how perfectly our highest ideas of Divine Justice and the mercy of the Law are satisfied by the conception of a



heaven where the real spiritual part of the man can get its own, where each one according to the nature of the higher aspirations and occupations of the past life, will have the opportunity of developing and realizing them in a fulness never possible while trammelled with the gross material brain.

The *average* period of time (*as we reckon it here*), spent in Devachan, is about fifteen hundred years, but varies widely in individual cases. In studying history with the light of Theosophy it becomes clear that there is some evidence of this from the recurrence of many cycles of about that period. For instance the Italian Renaissance (the word is literally correct!) commenced about a millennium and a half after the great Greek civilization was on its decline, and there are others; but the records of the past are so imperfect and have been so twisted to fit this or that theological creed that it is impossible to get full data at present. To write the true history of the past with the light of Reincarnation is the task of the future historian, who will certainly have

much more to enlighten his path than we have. Katherine Tingley has stated that at the proper time strange archaeological discoveries will be made confirming still more fully the teachings of Theosophy respecting the past history of man than even the Egyptian, Babylonian, Indian and Central American have done.

Speaking of the length of the Devachanic period, William Q. Judge says:

But as the ethereal garments of Devachan are more lasting than those we wear here, the spiritual, moral and psychic causes use more time in expanding and exhausting in that state than they do on earth. . . . The "dream of *devachan*" lasts until karma [the law of cause and effect, of action] is satisfied in that direction. In *devachan* there is a gradual exhaustion of force. The stay in *devachan* is proportional to the unexhausted psychic impulses originated in earth-life. Those whose actions were preponderatingly material will be sooner brought back into rebirth by the force of *Tanhâ*. *Tanhâ* is the thirst for life, . . . the pulling or magnetic force lodged in the *skandhas* inherent in all beings. [The "*skandhas*" are the seeds of action left behind when the soul enters Devachan. They are not destroyed, but revive at the proper time and draw the Ego

back to the right environment on earth for him to work out the results of his acts.] The whole period allotted by the soul's forces being ended in *devachan*, the magnetic threads which bind it to earth begin to assert their power. The Self wakes from the dream, it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to *devachan* and back to the life it is about to begin, and knowing it to be all just, to be the result of its own past life, it repines not but takes up the cross again—and another soul has come back to earth.

Any difficulty in understanding the concept of Devachan will be found to originate in ignorance of the compound nature of man. As long as we are satisfied that man is but the eating, drinking, talking, *cooking* animal, the egotistic "man-in-the-street," it is naturally difficult to comprehend the possibility of such a transcendental state, and the materialists will seem to have a strong case; but Theosophy has cleared up our conceptions of the real nature of man, and a careful study of our own states of consciousness from the standpoint of the "Seven Principles of Man" detailed in

another Manual, will give a substantial basis for grasping this idea of the Devachanic state, one of the most helpful of all the truths that Theosophy has brought to save us from the negation of agnosticism or the credulities of superstition. The claim that man is a soul, immortal in essence, using many vehicles of more or less refinement in order to get in touch with the different planes of nature, that after the death of the gross body he passes into "inner" states where other experiences can be obtained, one of which is the Devachanic blossoming of all that is rare and beautiful in the memory of the past life, can not be repugnant to the sense of fitness of any one who has not a strong theological or materialistic bias. To the bigoted in either camp we do not appeal; they have to go through varied experiences, to seek abroad, to suffer pleasure and grief before they will look for the light of the soul in the only place where it can be found — *within themselves*, the only place where real peace and satisfaction can be found.

The Devachanic and Kâmalokic experiences

will not always be required, for when the race has progressed further upon the upward arc towards spirituality it will have passed beyond the need which they supply. According to *The Secret Doctrine*, which gives the clue to many of the invaluable records of the past that have been preserved secretly and of which numerous though incomplete portions are incorporated into the sacred scriptures of the world, man needed neither the rest of the Devachanic state nor the purification of Kâmaloka, in the periods of greatest antiquity, millions of years ago. In those times his constitution was not so complex as at present and there were no intervals between successive lives; for Man, the immortal Ego, had not completed his descent into material and animal life, and his existence was more spiritual. There was no break of consciousness between life and life, only a gentle blending. As Evolution proceeds new conditions prevail. It was not until the "Third Root Race" of man that intellect and passion awoke and brought about the necessity for Devachan and Kâmaloka.

H. P. Blavatsky says in *The Secret Doctrine*:

Now compare the evolution of the races, the First and Second of which are of the nature of Ātmā-Buddhi, their passive spiritual progeny; and the Third Root Race shows three distinct divisions or aspects physiologically and psychically; the earliest, sinless; the middle portions awakening to intelligence; and the third and last decidedly animal: i. e., *Manas* succumbs to the temptation of Kāma.

## VI

### KĀMALOKA: THE PLACE OF DESIRE

**A** LESS agreeable subject now presents itself for our consideration, the state or the complex variety of states called in Theosophy, Kāmaloka, "the Place of Desire." Normally this stage of the evolutionary process should be passed through in a brief time, one hundred and fifty years being the maximum as a rule, and a much shorter time sufficing in the case of pure-minded, unselfish persons. Kāmaloka is but the dark vestibule into the bright abode of joy and light, Devachan, and therefore it would not be necessary to say much about it, had it not had such a powerful effect on the embodied portion of humanity. H. P. Blavatsky says:

KĀMALOKA (*Skt.*) The *semi*-material plane, to us subjective and invisible, where the disembodied "personalities," the astral forms called Kāma-rūpa

remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these *eidolons* of human and animal passions and desires. It is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows. . . . Kāmaloka has, like every other region, its seven divisions, the lowest of which begins on earth or invisibly in its atmosphere; the six others ascend gradually, the highest being the abode of those who have died owing to accident, or suicide in a fit of temporary insanity, or were otherwise victims of external forces.

The passions and desires, according to the ordinary conventional acceptance, are intrinsic parts of a man's structure, inseparable from him, and generally speaking of a similar nature to those of the animals, though more extensive in range and energy. Those who believe that death ends all suppose that they disappear like the noise of machinery when the fires go out.

But according to Theosophy, while the force of Desire is inherent in man and can not be destroyed, or he will cease to be the "micro-cosm," the image of the universe, in which



Desire has a prominent part as the propulsive force, the evil "*colorings*" of this force, which are usually confused with the energy itself, are not essential and have to be eliminated. These "*colorings*" the Kâma principle, which have become, by our permission in the past, energized by the force of desire, are perversions, or more correctly, survivals or retrogressions. They belong to a lower stratum than that upon which mankind is struggling to plant its feet. Our ideals have risen, and the lower passions needed for self-preservation, while we lived under different conditions, are now a hindrance to progress. During life we have the opportunity of transmuting the Desire energy into proper channels. Each event is a test of strength of will, and as we use it to extirpate the "giant weed" of selfishness — i. e., the feeling of separateness from the race, the only heresy recognized by Theosophy — which is the basis of all misery, so we get control of the power hitherto diverted to inferior purposes. Using the word passion in a broad sense to cover the energized ten-

dencies towards separateness — the egotism of personality — let us regard it as a great ocean pressing in on all sides and continually trying to find the smallest leak. A little leak will quickly grow when neglected, until the whole ship is in danger. When a ship sinks the crew have to escape in boats, and so the Higher Ego has to leave the personal self to perish if the flood of passion has completely swamped it.

There is a dark side to Nature, and passion, based on egotism or separateness and ensouled by the force of Desire, is not an evanescent thing like the noise of the machinery, but a “roaring lion seeking what it can devour,” and its attacks are the most dangerous when the victim thinks he is most secure. But

Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown.\*

#### THE RELEASE FROM ENTANGLEMENTS

SINCE man grows into self-knowledge and divine wisdom only by struggle, if it were

\* *Through the Gates of Gold.*

not for the animal and mental desires we should have no field of battle within. As Krishan says to Arjuna in the *Bhagavad Gîtâ*, part of the great religious epic poem of India, "with the meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish."

Purified Desire is the Divine dynamo, the driving force in Nature. "Desire first arose in IT" (the Eternal Source) and the worlds appeared.

But after death the passions are not destroyed, though they soon lose their controller, the Higher Manas, which withdraws its ray sent into the brain at birth, and in time they disintegrate from exhaustion of energy, though the seeds are left lying in wait. The passions unite with the "shell" — the astral and mental dregs of the personality — which has a spurious life of its own, and lingers on while the momentum of the mental force lasts which was originated during the previous life. After this subsides, there is nothing left on the lower planes but the seeds (*skandhas*) or essence

of the lower desires, and other "mental deposits," waiting for the Ego to emerge from Devachan. We are responsible for the residue left disintegrating in Kâmaloka even after the entrance into Devachan, and the more quickly they disappear the better for us. A person who has led a pure, unselfish life has little to get rid of and little to dread upon returning to earth, but the egotistical and uncontrolled have a heavy bill to pay.

Kâmaloka then is characterized by being the natural reservoir of a vast mass of uncontrolled Kâma or desire-force, colored with evil in large measure in the "lower" portions, purer as it rises nearer to the Devachanic state. The lower portion, nearest the earthly plane, is alive with undesirable thought ready at all times to pour into receptive minds on earth through the leaks caused by want of moral vigilance. The lower astral plane of which Kâmaloka is a portion — the word astral having a very broad and comprehensive meaning — is a condition of substance having the power to reflect back into the minds of men

images of all sorts of past events, and as, unfortunately, there is still a greater mass of evil in the world than good, this subtle hypnotic influence holds us down seriously though almost unknowingly. It is this which makes it so hard to break the fetters of custom; this mirror can only be purified by good thoughts and good deeds. Man is his brother's keeper.

Kâmaloka is primarily the sphere of *effects*, the locality where the effects of the past life are temporarily obliterated; it should never be the scene for new *causes*. The soul in Kâmaloka is getting rid, for the time being, of the clogging impurities that have gathered round it during its sojourn on earth, in order to prepare for the Devachanic rest. If drawn back forcibly to the consciousness of the terrestrial plane by mediumship or other necromantic practice it suffers in more ways than one. It begins to form new Karma, new causes whose effects will have to be worked off later, and it gets into contact with all sorts of undesirable entities. More will be said about this point a little later, but the im-

portant thing to be borne in mind is that Kâmaloka is not the region where the will should retain the ordinary activity of earth-life, occupying itself with the things which should have passed out of its ken. It is the time for purification and shedding only.

The nearest approach we can make to the astral conditions is in the ordinary dream, and this is but partial, for the dreaming consciousness is interlocked closely with the brain-cells. Still if we consider for a moment some of the mysterious characteristics of the dream state we shall see how strongly it resembles the after-death state of Kâmaloka. In a dream the ordinary ideas of time and space are non-existent; the judgment is usually in abeyance, but the imagination is liberated. When senseless or vicious dreams come, the dreamer is practically on one of the lowest planes of Kâmaloka, and it is well known to many dreamers that a certain part of the nature is dreaming them against the will of the better part. Under such circumstances H. P. Blavatsky taught her students to train the will

to awaken the body, and by making a habit of throwing out of the mind all impure thoughts immediately they begin to insinuate themselves during the day, such action would become automatic at night in sleep. Undesirable thoughts of all kinds come from the great Kâmic reservoir as well as directly from other minds, but they cannot get in to do harm if the mind is pure and the will strong enough to keep it so. They do not belong to *you*, unless you invite them.

The difficulty of understanding the astral planes from our present standpoint is similar to the difficulty a student of geometry has at first in reading the drawing of a solid object laid out on a flat sheet of paper. The astral planes, and all planes above the physical have properties of their own which cannot be rendered in the terms of the five senses. In dreams we get a glimpse of the truth of this. There are many well-authenticated accounts of long and elaborate dreams that have taken but a few seconds to experience yet which were crowded with such minute detail that the

events passed through would have taken years to realize on the physical plane. An account has just been published in the papers of a very long and remarkable dream in which a man thought he had traveled for years and had been through eventful times, seeing them in close detail, hearing the conversations of many people and so forth. All this took place during the moment that elapsed while a vase was falling from a shelf. The dreamer was fully awake when it started to fall, dozed for a second, and awoke with the crash of the breaking, having gone through a vast experience meanwhile.

Again, the experiences of persons under anaesthetics are most instructive, for then also time and space seem almost annihilated; and the curious testimony offered by the French experiments in hypnotism absolutely prove the picture-making power of the mind. For instance, a hypnotized subject is given a number of blank cards from which he selects one which he declares positively has a portrait or a number drawn on it. No one else can see



anything, but when the card is carefully scrutinized the experimenter finds that it is the very one upon which he mentally projected an image or a number as the case may be, and as there were no means by which the card could have been detected or the subject of the picture or the number known, it would seem that a subtle or "astral" image was visible to the hypnotized person whose sensibility was partly transferred to the astral plane. Birthmarks show the powerful effect of ante-natal pictures within the thought atmosphere of a mother. There are many other illustrations of the interpretation of the astral and physical planes that could be given if space permitted, but the student can easily find them for himself, as it is the object of this little Manual to give only a general outline of the Theosophical teaching respecting the Devachanic and Kâmalokic planes. Further details must be looked for in more advanced works and by personal reflection on various facts that come to light from time to time bearing on this question.

## VII

### THE ENTITIES OF KÂMALOKA

**N**OT only is the Kâmic plane different in structure and characteristics from the terrestrial, but its inhabitants, if we may use the expression for some of them, are of a very different nature from those of earth.

It would be impossible for the most imaginative novelist to describe races of beings of such remarkable qualities as actually exist on the astral planes, and it is fortunate for us that we are protected from their approach so long as we keep in a healthy state of mind. True Theosophy warns us against meddling with things that do not concern us in the astral world. The history of the past has consistently proved that stepping aside from our own normal, healthy development, our wholesome duties of life, and trying to get knowledge by rushing into communication with en-

tities on other planes, or trying to develop "occult powers" when we have not glimpsed the larger possibilities of the wonderful mental and physical powers which are waiting development *within* us, are full of extreme danger to life and health, mental and bodily.

The motive of the search into the psychic by-ways of nature is seldom pure; it is usually the same curiosity-hunting that inspires the average vivisectionist to repeat the ghastly experiments that have been tried a thousand times; but if it were pure, if the aim of the experimenter were the benefit of mankind solely without a thought of his own profit or amusement, he would be far more usefully employed in putting his ideals into practice in qualifying to help the sufferings of humanity in ways about which there can be no difference of opinion. As Katherine Tingley has pointed out, while there are thousands of misunderstood and neglected children crying for redemption from lives of misery and degradation, there is enough work for all without venturing "where angels fear to tread." The

perception of the other, "inner" planes will come in its due course, normally and healthily, when the right time arrives. Like the mists clearing from a landscape, the deeper and inner meanings of things will gradually reveal itself as we make progress and arrive at the condition which makes it necessary that it should. And when the first veil of matter shall be removed it will be seen that what is then revealed is perfectly normal and natural, for we shall be in sympathetic relationship with it.

The Founders of the Theosophical Movement recognized that at this critical period many ignorant experimenters would be in danger of allowing curiosity and the selfish desire for power to allure them into ill-directed investigations of the strange facts which "spiritualism," hypnotism, the "Hatha Yoga" practices of the East, and branches of "black magic," miscalled "occultism," have brought to the attention of Western thinkers lately in a little more palatable form than hitherto. To minimize the danger as far as

possible enough information was given out through the work started by H. P. Blavatsky to provide a firm foundation for a philosophical conception covering the ground, and rendering it unnecessary for rash and ignorant human beings to sacrifice their time and their health, their sanity and moral character in ruinous exploration of things that are perfectly well-known to those who have earned the right to know them — but which are fatal to the untrained.

Kâmaloka contains, according to William Q. Judge's classification, among other orders of intelligences which do not specially concern us in this inquiry, the following:

A few real people, fully alive although invisible, and, but for the deprivation of the physical body, the same as they were on earth. These are the suicides, the victims of accident, executed criminals, etc. There is a natural law of cohesion in the inner planes similar to the law of cohesion in matter, which binds the various principles of man together and prevents them separating until the time

for their orderly break-up arrives. In the cases referred to above, that time had not come when death arrived, the result being that the sufferers cannot pass on to the rest in Devachan, for the lower portion of the mind — the part we so falsely consider our real selves — is yet entangled in the web of passions which it has been so busy weaving around itself during life, and it cannot get free until the full time of the cohesion of the principles has expired, which is sometimes called the "Second Death." Until then the personality is not only in peril itself but is a danger to the living, particularly in the case of executed criminals who have been thrust out of their bodies by the process of law in what they think an unjust manner, and who are too often burning with hate for all mankind. In the case of the victims of accident there is not so much danger unless they have led a very evil life, for they pass the time until the period of natural death in a dreamy sort of sleep. Fortunately the number of persons who come to sudden ends is not very large

in proportion to the population, but it is large enough to make the question of capital punishment a very important one from the standpoint of Theosophy, for as a rule each executed person is a center of powerful and malignant force.

It is now generally acknowledged that there is truth in what is dubbed "telepathy," (thought-transference) that minds can be affected by other minds from a distance, and that the unseen and subtle forces of nature are the most powerful. We have all noticed the curious epidemics of crime as well as disease that constantly take place; but how many among our "original thinkers" have connected the simple cause and effect? It is as easy for the discarnated murderer hypnotically to inject thoughts of hate and suggestion of self-destruction and every kind of crime into the minds of the weak and mediumistic, as it is for the expert hypnotist in the clinic to impress his subject with suggestions of whatever nature he likes. There is no need to call in the far-fetched idea of "evil-spirits" to help

to explain where the vile suggestions come from that criminals and lunatics often plead, honestly enough, tempt them, as if from an irresistible source—a voice in the air or a command in the ear. Fortunately for the world many countries have become sufficiently enlightened to abolish capital punishment, and in many others public sentiment is agitating for the destruction of this blot upon our civilization.

There is only one way to kill a criminal, and that is to transmute the evil within him into good, and the only way to do that is to recognize something else within him which is good, to evoke it and gain its co-operation.\*

A numerous class of denizens of Kâmaloka is composed of the "shells" of the recently deceased which cannot go far from their place of burial. It is difficult for the beginner to realize the existence of these entities, which are not human beings and yet have a large amount of human nature left in them.

*\*Mysteries of the Heart Doctrine, where this subject is treated at length.*



A little consideration will show that as the deceased passes on toward purer states and leaves behind the imperfections of the lower nature for the time, the "thought-forms," as we may consider the remains of the lower Manas that have been torn away from the Higher by its entanglement with passion, allying themselves with the semi-physical astral body and vitalized by their own residual energy and by some they derive from external sources, cling to a spurious life and are often mistaken, in the séance-room, for the real spirits of the departed. Being attuned to the lowest Kâmic plane, the plane of passion in its fiercest manifestation, these "shells" of the deceased are the more coherent, persistent, and intelligent in proportion as the former owner was the more gross, selfish, and material. A spiritually minded person leaves a shell that quickly fades and disintegrates, and is no menace to the living—another reason why purification of our individual lives is an essential part of the work of those who believe in the Brotherhood of Man. The shell is called

Kâma-rûpa, the "Body of Desire," but that term does not necessarily include the astral semi-material form.

A class of vague, shadowy, and generally less coherent shells comes next in order. These have been able to escape from the vicinity of their graves through lapse of time; they respond more feebly to the psychic currents set up by a medium or the sitters at a séance, but they may be galvanized into a sort of fictitious life and the ghost-hunter is deceived into thinking them immortal souls.

None of these pseudo-spirits know anything about Reincarnation, which is not strange as they do not reincarnate. Only the Higher Ego reincarnates and it has passed into Devachan from which happy place it does not return to rap on tables or write on slates.

The next forms that we are told about as existing on the lower planes of Kâmaloka, are purely shadowy remains that it is difficult to define or imagine. They are like a very tenuous and ethereal mold or impression, a kind of "thought-photograph" of the Kâma-rûpa

long since disintegrated. To be at all perceptible they must be galvanized very strongly into activity by the thoughts and magnetic force of the sitters at a séance; they are in the last stages of decomposition.

There are also the disintegrating astral Kâma-rûpas of animals; and the last class we need to refer to at any length is thus described by William Q. Judge:

Definite, coherent entities, human souls bereft of the spiritual tie, now tending down to the worst state of all, *avitchi*, where annihilation of the personality is the end. They are known as black-magicians. Having centered their consciousness in the principle of *kâma*, preserved intellect, divorced themselves from spirit, they are the only damned beings we know. In life they had human bodies and reached their awful state by persistent lives of evil for its own sake; some of such already doomed to become what I have described are among us on earth today. These are not ordinary shells for they have centered all their force in *kâma*, thrown out every spark of good thought or aspiration, and have a complete mastery of the astral sphere. I put them in the classification of shells because they are such in the sense that they are doomed to disintegration

consciously as the others are to the same end mechanically. . . . This class of shell has lost higher *manas*, but in the struggle not only after death but as well in life, the lower portion of *manas* which should have been raised up to godlike excellence, was torn away from its lord, and now gives this entity intelligence which is devoid of spirit but has power to suffer as it will when its final day shall come.

In addition to these human reliquiae there are intelligences which are neither animal nor human, called "Elementals," for they ensoul the elemental forces of nature. Of these science at present knows nothing and has all to learn. They are able to pose as human spirits, using the minds and organisms of sensitives, and deceiving the credulous.

So far the entities spoken of as inhabiting the lower planes of Kâmaloka may be said to have a certain life of their own, but there are what must be called "pictures" in the astral planes which easily deceive the untrained by appearing to be the faces of real persons when dressed up and projected into the terrestrial region of vibration at séances, and in dreams.

And yet we are asked by the spiritualists to believe that all the frequenters of the séance-room are the veritable spirits of the departed! Theosophy gives no support to that view, only admitting that in extremely rare cases and then only for a short time after death, can the dead return, with the exception of the malignant beings referred to above and the victims of premature death. It is undesirable in the extreme to have anything to do with such unfortunate beings, for we can do nothing for them owing to our ignorance of their exact conditions, and they can injure us in many ways, wasting our time, weakening us physically and mentally and injecting most undesirable thoughts.

When the Kâma principle disintegrates in its own plane it is not destroyed, for the conservation of energy is a law there as well as here. It enters and becomes part of the consciousness of the lower animals—the red-blooded ones. This simple and natural process explains in part how the extraordinary idea of the transmigration of human beings into ani-

mals originated, a notion which Theosophy of course repudiates as entirely against reason, for the evolutionary process having brought us to the human stage cannot turn back the current of progress. "Once a man always a man."

In certain cases of abnormal living it is possible for the Kâma-rûpa — the astral body with some of its lower memories and desires — to linger on during the time the Higher Ego is in Devachan and to attach itself loosely to the new personality as it is coming into birth. Some mediums suffer unconsciously from this misfortune, which explains certain phenomena; but it is fortunately rare. The physically purifying and sanitary fires of the crematorium are helpful in destroying the astral form, which hangs about the physical body in cases of ordinary burial until every part, except the bony structure, has lost its organic form. Cremation cannot, of course, touch the soul, but it helps it to liberate itself from the ties of earth.

## VIII

### THE NEW DAY'S WORK

**M**UCH more could be said upon the subjects treated of in this Manual, but to do so would extend its scope beyond what was intended at the outset; still it would not be satisfactory to conclude without a reference to a natural query often made by inquirers: Is there no recollection of Devachan? Yes, there is, nearly always, a recollection of Devachan in young children. They live haloed in its glorious light.

Some persons distinctly remember the fading of this bright state of consciousness "into the light of common day," and as we considered above, the imagination, the most active faculty in Devachan, is strongly developed in the child, and diminishes in power as the intellectual faculties increase.

But beautiful as the Devachanic state is and

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necessary as it is in our present evolutionary period to be able to say of nearly everyone,

After life's fitful fever he sleeps well,  
there is the higher life of Divine Wisdom to aim for, the life beyond illusion, the impersonal life in which Truth is seen face to face, the life in which the joy of serving humanity, unselfishly "to the endless end," swallows up all egotism, in which "the Self Divine has slain the very knowledge of Desire,"\* in which the Candidate for Perfection "becomes as one of the divine in his desire to give rather than to take, in his wish to help rather than be helped, in his resolution to feed the hungry rather than take manna from Heaven himself."†

It is to lead humanity towards this ineffable goal that Theosophy has once more incarnated upon earth in a new and grander form.

*\*Voice of the Silence.*

*†Light on the Path.*







MANUALS

VII

TEACHERS AND THEIR  
DISCIPLES

The American Trinitarian Press  
Point Loma, California

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# **THEOSOPHICAL MANUALS**

## **VII**

### **TEACHERS AND THEIR DISCIPLES**

**BY**

**A STUDENT**

**The Aryan Theosophical Press**  
**Point Loma, California**  
**1910**

have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accommodate itself to the rules laid down by various schools of modern thought as to

The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

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what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

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Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism, our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches, however, to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely unexplored,

or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from good will than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and

it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teachers' statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-



uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what



## TEACHERS AND THEIR DISCIPLES

### EDUCATION — ONE OF THE WORLD'S GREATEST PROBLEMS

**O**NE of the greatest questions, if not the greatest, that the world is facing today is that of education; for upon education depend all the other problems that confront us, social, political, and religious. Not that politics or sectarian religion should be taught in school, but that in a true education such principles will be inculcated and such a basis of right living, right thought, and right action be given to the pupils that when the time comes to face those problems they will have the power to discern the right and act accordingly. But the education that is referred to is not narrowed down to the education of the young, though it cannot be disputed that "as the twig is bent so will grow the tree"; but the term is given its wider signification as including that

process of educating, or drawing out, all the inner powers and faculties which belong to the highest human nature. As Katherine Tingley has said in regard to the Râja Yoga system :

The truest and fairest thing of all as regards education is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja Yoga system is rather to evolve the child's character than to overtax the child's mind ; it is to bring out rather than to bring to the faculties of the child. The grander part is from within.

This is said with special reference to the children, but this same process of education continues in more or less intensity throughout life ; though it must be more and more by our own unaided efforts as we assume the responsibility of added years. And did we always live up to our highest possibilities it would continue in ever increasing ratio even up to the hour of death. As it is now, with the great mass of the people the tendency very early in life is towards a stereotyped set of opinions which, as old age creeps on, results in more or less complete stagnation of ideas. The whole

trend of modern school education and the education that is later received in contact with our modern civilization is towards the establishment of fixed opinions, thus endowing man with a goodly supply of preconceived ideas, warping his judgment and making it almost inevitable that he will view new questions with bias and prejudice. Because of this the average modern mind demands that facts shall fit in with its theories and preconceptions, instead of remaining fluid and plastic and so being able to flow around and take hold of new facts understandingly and thus give them their right place and value. Basic principles capable of universal application are almost wholly lacking from the world of modern thought save such as we find partially stated in science; but even here as elsewhere with but few exceptions we have only theory and conjecture. But as regards the problems of life and human conduct and man's place in the universe, and especially with reference to that highest expression of man's thought—the religious—we do not find them, but instead dogma or vague belief; and

were it not for the presence of what we may call the religious instinct in the heart of man and an undefined sense of absolute justice and universal law, long ago he would have sunk hopelessly into the pit of despair.

What is the cause of this? In seeking an answer we look around to see if there be any who have the light, who can point the way, who are in fact Teachers and Guides. The first answer that will be given by many in so-called Christian countries will be that such a Teacher and guide was Jesus the Christ; but if confronted with the facts of modern civilization in so-called Christian countries and under Christian influence and asked to show evidence of the efficacy of the teachings of this Helper of Humanity, it is common knowledge that such could be pointed to only in isolated instances and that the nations as such could not claim to be governed by the principles of Christ's teaching. There has yet to arise a people that can be pointed to as "fulfilling the law of Christ," for judgment must be given in this as in all other questions with reference to

the facts of life and not from the standpoint of mere professions.

Not only lip service shall ye render, but service of hand and of heart.

And it is indisputable that many of the highest examples of nobility of character, purity and high purpose, in fact of all that goes to make up a true life — judged even by the standard given by Jesus himself — are to be found among those who never heard his name, and whom so-called Christians in their blindness have designated as heathen and pagan. Nevertheless the answer to the question above asked, that Jesus the Christ was such a great Teacher and Helper of Humanity, is one that cannot be gainsaid and one in which Theosophists are only too ready to acquiesce. The criticism is not made against the Teacher but against those of whom Christ himself said:

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven, and of whom, i. e., those who say but do not, the modern world is so largely composed.

Further, a little study into the history of other peoples, and especially of their sacred literature, will reveal the fact that all the essential teachings — which have been supposed by the great majority of Christians to have been revealed only through Jesus — were taught ages before his time. In fact we find that none of the great races or peoples has been without its teachers and divine Saviors; and that, so far as we know from a study of the world's scriptures, the teachings that were given out by Jesus were but a fragment of those which had been proclaimed ages before by other great Teachers.

It may be thought by some that such a statement as the one just made is derogatory to Jesus the Christ, whom they have regarded as the Savior of the world through whom alone men should be saved. But on the contrary it is in complete accord with his own teachings, *which all led up to this — that men should become as he was:*



And furthermore:

My doctrine is not mine, but his that sent me, which, whatever interpretation we may put upon it, shows at least that the doctrine is anterior to the coming of Jesus. This position has been held even by many Christians themselves, and one of the old Church Fathers, St. Augustine, has said on this point:

The thing which is now called the CHRISTIAN RELIGION really was known to the ancients, nor was it wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called *Christian*; and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name. (*Opera Augustini*, vol. i, p. 12. Quoted in Taylor's *Diegesis*, p. 42.)

One further point tending to strengthen still more this teaching of Theosophy that humanity has never been without its Teachers and Guides, is the fact that the statements which

his miracles and crucifixion — not to mention doctrines which as said above have been held to be peculiar to him — are told also of many other Saviors and Teachers of humanity.

## ONE VAST BROTHERHOOD AND ONE PRIMEVAL TEACHING

What is the conclusion to be drawn from this last statement? Or let us ask: What is the teaching of Theosophy in regard to it? For this latter will be found to be the only explanation that harmonizes and is in accord with all the facts. It is not denied that some of these statements may be actual records of fact, but it is asserted that they are symbolical and have a deep meaning as such, and further that all the Saviors and Helpers of the world are members of one vast brotherhood which *has existed throughout the ages and which works ever for* the regeneration of the human

ical of the life and work of all those whose high mission it is to teach and save Humanity.

We have not space here to enter into the meaning of these symbols. For that the student is referred to the writings of H. P. Blavatsky, especially her two great works, *The Secret Doctrine*, and *Isis Unveiled*.

A closer tie that exists between the Teachers of Humanity, and one still more conclusively showing that they are all linked together down the ages, lies in the fact of the essential identity of doctrine, the same message that they have brought to the world — only the presentation, the garb, varying according to the age and people among whom they came. And it is claimed and proven in Theosophy that there is a great body of doctrine anterior to all the great religions of the world, which was their source of inspiration, and of which in fact these Teachers themselves were the disciples. So stupendously great is this body of doctrine referred to, which in Theosophical literature is

known as the Wisdom-Religion, Theosophy, that H. P. Blavatsky says of it:

It is the last word of possible human knowledge.

All men are disciples and all men are also in degree teachers, consciously or unconsciously. We are all constantly learning, adding to our store of knowledge and experience for good or ill from all with whom we come into contact, being influenced by the very thought atmosphere of whatever place we may be in and adding to it the influence of our own lives. Much of this learning goes on unconsciously with the great mass of the people, and the example they set is given unheeding of the results that may accrue.

But the world has never been without its real Teachers and its real disciples — true Teachers, Masters of Wisdom, ever ready to impart their knowledge to those who were worthy, and to benefit mankind; and disciples who have sought the real knowledge and come to them to learn. Often, alas, have the Teachers had to remain unknown and obscure save

to a few faithful followers, while false teachers, self-proclaimed, have deluded the people, seeking for themselves fame and emolument where their aim has not been positively to teach false doctrine and so keep the people in bondage.

#### **AN AGE OF TRANSITION**

This subject of teachers and their disciples has ever been of vital interest to humanity, and dark indeed the age when real Teachers have had to hide themselves and teach only in secret. The present time is one of transition. Never in recorded history have age-old teachings been so widely called in question as during the last three decades, counting the last quarter of the 19th century and the beginning of the 20th. Men are confronted with old teachings and new; religious dogmas and creeds, scientific theories, philosophical speculations, all shades of opinion and belief, as well as time-honored convictions, hang trembling in the balance. The unanswered question which Pilate asked of

Jesus: "What is truth?" is voicing itself as a universal cry and demanding an answer.

Solomon is said to have declared: "There is nothing new under the sun," and it is not the first time that old faiths have been called into question and the Teachers of humanity persecuted and their disciples scorned. The questionings of the human mind today and the turmoil of warring sects and philosophies had their forerunners in the unrest which centered in Alexandria in the time of Hypatia, and still earlier in Greece and ancient Egypt. Human progress is cyclic and truly the times repeat themselves, the new is but the old in another dress. But today the stress is greater than at any previous transition period which history records.

Heretofore one nation or people has had its periods of mental upheaval almost without affecting any other nation or people, and its field of influence has been limited. In the time of Hypatia it hardly extended beyond the Graeco-Judaic civilization on the south-eastern coast of the Mediterranean and centering at

Alexandria. But today the whole earth is in touch; what takes place in one country is known the same day all over the world, and the mental unrest is not confined to one people or to one country, nor to the followers of any one system or religion, but affects all. It cannot be said that the center of the unrest is in Chicago, New York, London, or Paris. It is felt even to India, China, and Japan.

This fact all will easily recognize, but outside of Theosophy what reason is there offered as an explanation? The explanation is to be found in the Theosophical teaching of Cycles that mark the turning points in the history of nations, races, and of mankind as a whole. It marks the time too when again the old teaching must be brought forth out of the treasure-house of the Past, when again the keynote of truth must be sounded. For just as the general unrest affecting the whole of humanity points to the fact of the greatness of humanity's need, so also the answer which is never lacking to the heart-cry of the world is commensurate. Those who are universally recog-

nized as the great Teachers of humanity, after whom the greatest of the world's religions have been named, Krishna, Buddha, Christ, Mahomet, Confucius — to name but a few of these — came each to one people or one race only, though their followers in later years have sought to make their teachings world-wide. But the world-wide call and the world-wide unrest demands a teaching that shall not be confined to one people or one race alone but shall speak to all.

#### THE SOURCE OF HUMAN KNOWLEDGE

How is it that humanity has arrived at its present state of knowledge and civilization? Whence has been derived the wonderful knowledge of the arts and crafts, mechanical skill, the fine arts, science, philosophy — the knowledge we possess of astronomy and chemistry for instance? The usual answer would be, "By natural human evolution." But whence came man's earliest knowledge? and the same answer is given, "By evolution." We are told



for instance that primitive man amid the virgin grandeur of nature beheld the lightning strike some old dry tree, igniting it and teaching him the use of fire; or seeking to fashion some rude stone implement and breaking stone against stone a spark was kindled lighting some dry leaves and so revealing the mystery of combustion. In support of this theory we are referred to archaeological discoveries revealing the existence of the Stone Age when man had nothing but rude stone implements, etc., etc. Some few years ago this theory as to man's development was very widely held, but many discoveries of late years have made a wonderful change, causing in general much less readiness to dogmatize upon the knowledge of early humanity.

Researches into the histories of ancient Egypt, India, Babylonia, reveal the fact of a very high state of civilization and a wonderful knowledge of science and mechanical and applied arts, and referring to Egypt in particular it has been said that the farther we go back in the history of that wonderful country the

more glorious does her civilization become. It is being also recognized by many that while these great civilizations existed there were in other parts of the earth other peoples in a primitive state of civilization, perhaps in the Stone Age, just as today alongside of our own civilization we find such degenerate types as the native Australian.

Can it have been chance that a little over a hundred years ago the Rosetta Stone was discovered that gave the key to the deciphering of the Egyptian hieroglyphs, or that a few years earlier still, in 1794, Anquetil du Perron, through the first translation of the Upanishads into Latin opened the door to the mystical knowledge of India? For these two events will stand out as guide-posts in the history of all time as pointing the way to the recovery of humanity's real history, and as the first indications of the answer that humanity is now demanding to its eternal questionings as to what is truth. In the light of the knowledge which by their means has been opened to mankind, it is no longer possible to hold to the

theory that the knowledge and civilization possessed by mankind today has been the result of "natural human evolution"; and we are forced to the conclusion that instead of rising from a primitive state of savagery and ignorance, humanity has been descending for long ages from a height of glorious civilization and knowledge that is not ours even in this age which we are pleased to call so enlightened.

Aside from the teachings that Theosophy gives on this subject we may quote the independent opinion of one of our modern thinkers, Sir William Ramsay, who holds that the study of the history of the ancient peoples that flourished around the Mediterranean, reveals a *descent* from a higher state of civilization. All this is in harmony with the most ancient traditions of the great races of mankind, which speak of the Golden Age when humanity was ruled by gods, and that as age succeeded age they were ruled successively by demigods and the race of heroes, until finally save in rare instances their rulers were no

more than themselves: weak, passionate, erring men.

There is a significant passage in one of the world's most ancient scriptures, the *Bhagavad-Gītā*, which shows the gradual loss of knowledge that humanity has undergone in its descent into grosser and grosser forms of living:

This exhaustless doctrine of Yoga I formerly taught unto Vaivasvata; Vaivasvata communicated it to Manu and Manu made it known unto Ikshvāku; and being thus transmitted from one unto another it was studied by the Rājarshis, until at length in the course of time the mighty art was lost, O harasser of thy foes! It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend.

And Krishna, continuing, standing as the embodiment of the divine, says further:

I produce myself among creatures, O son of Bhārata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

This gives the clue to the continuance of divine knowledge and its revival from age to age.

#### **THE EARLIEST TEACHERS OF HUMANITY**

Who then were the original Teachers of humanity? For the theory that human knowledge has been evolved as previously hinted at is untenable. The most ancient teachings speak of the childhood of humanity, when the human race was, as it were, in a state of infancy, an age of innocence and sunshine and joy. In this Golden Age humanity had its Teachers, its divine Instructors who lived and taught openly. Who were they? Study Theosophy; read H. P. Blavatsky's *The Secret Doctrine*. They were beings from other and older worlds who had completed their evolution on those earlier worlds and whose duty and Karma it was to help forward the evolution of the human race on this earth.

In the same way, we are taught, those in the present humanity who will have reached to the highest point of development and knowledge

that life on this earth affords, will become the guides and instructors of the humanity that shall follow ours on a new earth. This is the privilege and responsibility of knowledge—to pass it on to others. Each race and each age has had its great Teachers and at each cycle or turning-point in the world's history these have come, either openly or unseen, to guide the destinies of mankind. From the teachings of H. P. Blavatsky to some of her students in regard to this I have the permission of Katherine Tingley, Madame Blavatsky's successor, to quote the following:

The truths revealed to man by the "Planetary Spirits" (the highest Kumâras, those who incarnate no longer in the universe during *this* Mahâmanvantara), who appear on earth as Avatars only at the beginning of every new human race, and at the junctions or close of the two ends of the small and great cycle—in time, as man became more animalized, were made to fade away from his memory. Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, their spirit remains vivid though latent in mankind. And the full knowledge of the primi-

tive revelation has remained always with a few Elect, and has been transmitted from that time up to the present, from one generation of Adepts to another. As the Teachers say: "This is done so as to ensure them (the eternal truths) from being utterly lost or forgotten in ages hereafter by the forthcoming generations." . . . The mission of the Planetary Spirit is but to strike the *key-note* of Truth. Once he has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle, he disappears from our earth until the following Planetary Manvantara. The mission of any teacher of esoteric truths, whether he stands at the top or the foot of the ladder of knowledge, is precisely the same: as above, so below. I have only orders to strike the *key-note* of the various esoteric truths among the learners as a body.

The vibrations of the primitive truths are what our philosophers call innate ideas.

This then, according to the Theosophical teachings, is the source from which humanity derived its earliest knowledge and also the fount from which have sprung all the great religions of the world, as well as the knowledge of astronomy and cosmogony and indeed all the sciences and arts. In the most ancient

the Preservers and the rulers of this world, and in the accidental state, clothing themselves in visible corporeality, they descended on the earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men. (*Ibid.*, II, 514)

Elsewhere H. P. Blavatsky says of these that they were

The first preceptors of mankind.

But that which is preserved in *unanimous* traditions, only the wilfully blind could reject. Hence we believe in races of beings other than our own in far remote geological periods; . . . in dynasties of divine beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry. (*Ibid.*, II, 194)

. . . the first *divine Kings*, who are said to have "re-descended," guided and *instructed* our Fifth Race after the last deluge. (*Ibid.*, II, 354)

The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations. . . . From Manu, Thoth-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panadoros, all tell us of seven *divine* Dynasties, of seven Lemurian,



and seven Atlantean divisions of the Earth; of the seven primitive and dual gods who descend from their celestial abode and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as "gods" and Creators; then they merge in nascent man, to finally emerge as "divine-Kings and Rulers." But this fact has been gradually forgotten. As Basnage shows, the Egyptians themselves confessed that science flourished in their country only since Isis-Osiris, whom they continue to adore as gods, "though they had become Princes in human form." And he adds of Osiris-Isis: "It is said that this Prince [Isis-Osiris] built cities in Egypt, stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry. (*Ibid.*, II, 365-366)

Not only Herodotus — the "father of History" — tells us of the marvelous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, Heroes, and finally men, but the whole series of classics support him; Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given.

"It is indeed," as Creuzer shows: "from the spheres of the stars wherein dwell the gods of light that wisdom descends to the inferior spheres." (*Ibid.*, II, 367)

So, too, the traditions of the Hindûs, the Persians, and the Chinese are the same.

The book of the Chinese *Yi-King* attributes the discovery of agriculture to "the instruction given to men by celestial genii." (*Ibid.*, II, 374)

The whole human race was at that time [of the Third Race] of "one language and of one lip." This did not prevent the last two Sub-Races of the Third Race from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors, and their own already awakened minds. (*Ibid.*, II, 198)

And one more extract from the same work, which is especially interesting and valuable as it gives a summary of Plato's teaching which fully corroborates the position taken:

The very unbelieving Boulanger writes (*Règne des Dieux*, Introduction):

"If one has to lend ear to traditions, . . . the latter place before the reign of Kings, that of the Heroes and demi-gods; and still earlier and beyond they place the marvelous reign of the gods and all the fables of the golden age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas communicated by them were once universally admitted and revered by all the peoples; not a few

revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we do not understand them now*, must have had motives for believing in them furnished by their greater proximity to the first ages, and which the distance that separates us from them refuses to us. . . . Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy. As it is the golden age he refers to, or to that reign of gods so celebrated in ancient fables . . . let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results [*Karma*]. Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has produced those revolutions, nor of the evil which directly*

*followed them.* Yet . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power. . . .”

That *evil* Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, i.e., *a being of a species quite different from their own and of a superior nature.* It is just what Saturn did. He loved mankind and placed to rule over it no mortal King or prince but — “Spirits and genii (*dalmones*) of a divine nature more excellent than that of man.”

It was god, the Logos (the synthesis of the Host) who thus presiding over the genii, became the first shepherd and leader of men.\* When the world had

\* The Secret Doctrine explains and expounds that which Plato says, for it teaches that those “inventors” were gods and demigods (Devas and Rishis) who had become — some deliberately, some forced to by Karma — incarnated in man.

ceased to be so governed and the gods retired, "ferocious beasts devoured a portion of mankind." "Left to their own resources and industry, inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them." (*De Legibus*, I, iv,; in *Crit.* and in *Politic.*)

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

*"Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from other lokas (spheres) . . ." say the Commentaries. Now: "The earliest inventions [?] of mankind are the most wonderful that the race has ever made. . . . The first use of fire, and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, the processes by which the various cereals were first developed out of some wild grasses [?] these are all discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare. They are all unknown to history—all lost in the light of an EFFULGENT DAWN."*—*Unity of Nature*, Argyll. (*The Secret Doctrine*, II, 372-373)

**THE LIFE OF MAN AND THE LIFE OF THE RACE  
ANALOGOUS**

We have quoted extensively as above mainly for two reasons. First, we hold this phase of the subject to be of such far-reaching importance as to demand at least the proportionate attention we have given to it in treating of the present subject; and second, because of the general lack of knowledge on the subject, as well as the absence of any satisfactory explanation of human history and the origins of civilization.

Yet in spite of the aid given to man by his divine Instructors and their guidance and protection during the childhood of the race, evil crept in and gradually humanity at large refused to listen to their helpers and forgot the teachings. There exists an analogy between the life of a man and that of the race which will enable us to understand the latter much more completely. Just as a child in its earliest years requires the constant care and watchfulness of parents, guardians, and instructors,

but growing older is left to rely more and more upon himself, his progress being dependent more and more upon self-effort, yet never without help if he will reach out his hand to grasp it; so humanity in its infancy had the constant care of the creators, builders, divine instructors and guides, known under many names; and so too after a time, after the keynote of truth had been sounded and in order that humanity might learn to stand on its own feet, these instructors and guides withdrew, leaving however "their descendants and pupils" and themselves coming again as "Avatars" at great cyclic periods. And so we read of the Adept-Kings of Egypt and other countries, and as said above, of the reign of the gods, then of the demi-gods and Heroes, until indeed it seemed that "the mighty art was lost" and humanity had quite forgotten. The golden age gave place to the silver, followed by the bronze and last by the iron age in which we still are.

But humanity has never been forgotten by its Elder Brothers, its divine Instructors, and

looking back into the very night of time one sees a mighty procession of torch-bearers lighting the pathway, speaking words of cheer, passing on the teachings, proclaiming the same message from age to age.

We cannot here do more than name a few of the great Teachers: Krishna, Gautama the Buddha, Jesus the Christ, Zoroaster, Lao Tze, Hermes, Quetzalcoatl, Apollonios of Tyana, Pythagoras, Solon, Aeschylus, Plato, Paracelsus, Ammonius Saccas, Patanjali, Śankar-âchârya, King Âśoka, and a host of others, some known, but the great majority unknown to the world today.



## II

### DISCIPLES AND DISCIPLESHIP

**C**OMING down to our own times and considering now more particularly the other phase of our subject, discipleship and disciples, the distinction should be first pointed out between the use of these terms as ordinarily employed, and their deeper significance. Speaking generally, a disciple is one who learns, one who is a follower of a teacher, method, or system. Today we do not employ the term disciple so frequently, but in ordinary usage it has much the same meaning as pupil, scholar, student. It has this shade of meaning, however, which distinguishes it, that it often conveys more of the idea of adherence to and acceptance of the teachings — which the other terms do not, at least so fully.

In the etymological sense of a learner, we are all disciples; every child who attends

school, every student at the Universities, every apprentice to a trade or profession, is a disciple. So too, every one as he goes through life, to the extent that he keeps his mind open to learn by study, experience, observation, is a disciple in the great school of life. But by many the term is more particularly applied to one in respect to his faith or belief, and this possibly so because of the use of the actual word in the current translation of the books known as the New Testament. And it is doubtless because it is so used that there is attached to it in the general public mind a deeper significance. It is in fact the complement of the term Teacher, if we use the latter in its higher sense as of the great truths of life.

If we take the many passages in the New Testament where the term Disciple is employed we shall see that in general its significance is not simply that of a follower and adherent in an intellectual sense, but in an actual living sense of embodying the precepts of the Teacher in everyday life, and in this deeper sense it is that we propose to discuss it here.

In this connexion it will be of value to refer to some of the passages in which disciples are mentioned:

And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you [as disciples] it is given to know the mysteries of the kingdom of heaven, but to them it is not given. (*Matthew*, xiii, 10, 11)

Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. (*John*, viii, 31, 32)

Then said Jesus unto his disciples, If any man would come after me [i. e., if any man would be my disciple] let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul? (*Matthew*, xvi, 24, et seq.)

And that remarkable and, usually, not understood, saying of Jesus:

And a man's foes shall be they of his own household. He that loveth father or mother more than

me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me is not worthy of me. (*Matthew, x, 36 et seq.*)

#### RESPONSIBILITIES OF DISCIPLESHIP

These few quotations are sufficient to show the responsibility that was laid upon the disciples of Jesus through their discipleship. Nowadays, if any professing Christian were asked if he were a disciple of Christ, his answer would doubtless be in the affirmative, and in view of their profession, have we not a right to expect to find an attempt at the fulfilment of the responsibilities of discipleship, and more especially on the part of "ordained" ministers of the Gospel — professed teachers, not disciples merely — that they should be expounders of the Christ message not only by word of mouth but by the example of their lives? But to how many, if Jesus were here today, would he say as he said of the religious teachers of his own day:

This people honoreth me with their lips; but their

heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. . . . Let them alone; they are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter answered and said unto him, Declare unto us the parable. And he said, Are ye also even yet without understanding? (*Matthew*, xv, 8 et seq.)

Does not this give a clue to the real meaning of discipleship? a meaning that has come down from far antiquity, and which Jesus, following in the footsteps of all the World-Teachers, sought to impress upon his followers. With what measure of success, alas, the Gospels record; for in his hour of trial, "they all forsook him and fled" — all save one who, remaining behind, "denied with oaths and curses, saying, I know not the man." Yet upon this rock, this Peter — denier of his Master — the greatest religious organization in Christendom claims to have been founded. Had it not been for Paul, himself an Initiate, who accepted the teachings of the Christos and became the chief instrument in the spreading of them, the history of Christendom might have been very different. As it was, the same

Peter, denier of his Master, attempted a quarrel with Paul, and from that day to this, dissensions have gone on among the professing disciples of Christ, until today at the beginning of the 20th century, after nineteen hundred years of "Christianity," we find it split up into over three hundred different and conflicting sects, and the "civilized" Western world, the white races, in danger of being engulfed by materialism, animalism, and agnostic unbelief.

To realize how little the spirit of true discipleship has prevailed and how little has availed the teaching and injunctions of Jesus, we will not say among the millions of professing Christians, but among their recognized religious "teachers" and "guides," it is sufficient to refer to history which records that they have not only failed in their influence over the masses to lead them to a higher and nobler life, but that again and again they have actually incited them to strife and fomented religious wars. Truly they have verified the saying of Jesus, "I came not to bring peace in the earth but a sword." And all this in

spite of the individual lives of the long line of martyrs, saints, heroes, men and women, verily among the salt of the earth, who have truly been disciples of the Christos.

If the world has, as a whole, progressed spiritually during the past one thousand years or more, who can say it has not been due, not to the professing teachers of Christianity, but to some inherent power working unseen in the hearts of the people, to the stirrings of their own inner but unrecognized Divinity, and to those, few or many as the case may be, who, unheralded and in secret, have remained true disciples of the unbroken line of Teachers, handing on the truths of life to others and again to others down the ages? As examples of such were and are the true Rosicrucians — not those who proclaim themselves as such, or whose secrets certain writers profess to reveal, but as William Q. Judge says:

servants of the great Teachers, who are working for the race in their various ways and places, unknown and unheralded. The imitators may be well-meaning and sincere, but they are only copies or imitations. The real "Rosicrucian" does not tell about it.

**The book-learned Rosicrucianism**

being merely theoretical — and not complete — leads not to the real fountain nor to practical realization.

#### THE DISCIPLE'S FIRST DUTIES

Another phase of discipleship may be seen in the relation that existed between some of the great painters of medieval times and their pupils, and in lesser degree in the apprenticeship to the different guilds. It is related that if one wished to become a pupil of one of the great painters, aside from evidence of talent which it is supposed he would be required to show, he had to prove his worthiness in other ways before receiving any direct instruction. He was given various duties in the studio, such as the grinding of colors, cleaning of brushes, running errands and other little menial services; and although perhaps for months not otherwise noticed by his master, yet he had the privilege of watching him at his work. This was his first lesson, and it rested with him to show whether he profited by it or not — to



show whether there was the making of an artist in him, whether he had the enthusiasm and the real love of art to carry him beyond what the vulgar or the unthinking might call drudgery to the accomplishment of his hopes. He had to show himself proficient in service, and then it rested with him to show his ability by himself working at his art at times when not engaged in his duties. Happy and fortunate then if he received a criticism from his master and perhaps a suggestion or other instruction.

It is not our purpose to discuss the merits or demerits of this method, but merely to call attention to one phase of discipleship which it illustrates. *To a disciple no service is counted as drudgery; indeed if it were so considered, that would to that extent constitute failure to stand one of the first tests.*

In one of the greatest secret Orders of modern times, which though apparently asleep and apathetic to the deeper purposes and significance of its "work" and symbolism, still has potentially a vast power, another phase of dis-

cipleship is shown. On being admitted into this Order the two great lessons which are impressed upon the apprentice as the object of his entrance into the Order, are self-conquest and the building of character. Here again in the very name of this first step, that of "apprentice," the great lesson of service and willing obedience is inculcated. If it were insisted that before he were permitted to take the next step the apprentice become proficient in his first tasks, i. e., in learning and applying these preliminary lessons to his life and conduct, learning obedience and the meaning of service, acquiring self-control, once more this ancient Order might become an active factor in the upbuilding of the world's inner life. But nowadays, unfortunately, there appears to be lacking both the patience and the thoroughness to do this, and the main object with many of the Lodges of the Order appears to be to enlarge their membership as much as possible, and to confer as many degrees as possible, the main mark of proficiency in preceding degrees being mainly that of memory, and to have the repu-

tation of good-fellowship and sociability — seemingly forgetful, if not ignorant, of the purposes for which the Order was founded.

**WHERE ARE THE DISCIPLES OF TODAY?**

We have already spoken of the present time as a turning-point in human progress, and of the juncture of the small and great cycles when the keynote of Truth is sounded for the new age. We have stated too that at times of crisis in the world's spiritual life there comes again one of the great Teachers and Helpers. But what can the Teacher do if there are not those ready to carry his message out to others? What can the General do without the army and, between himself and the rank and file of the army, those who can be entrusted with duties of varying responsibility? The words of the Nazarene may well be repeated today:

The harvest truly is plenteous, but the laborers are few. Pray ye therefore the lord of the harvest, that he send forth laborers into his harvest.

The need for an awakening is urgently at

hand; on all sides the enemies of man's soul and true human progress are stirring themselves as though for a life and death struggle, the outcome of which will determine the freedom or slavery of Humanity throughout the cycle. And one of the gravest questions which the thinking world has to face is that of Discipleship. Where are the disciples of today?

Teachers have never been lacking, though unknown to the mass of the people; but their work can avail but little unless the disciples are ready, indeed we may say unless there are disciples first of all. So today neither the Teacher nor the teaching is lacking; are the disciples ready? are there those who are ready and willing to take up the duties of discipleship — willing to serve in the great Cause of Humanity, willing to become apprentices in the great school of life?

#### FALSE TEACHERS

One of the signs of the crisis in moral and spiritual life with which Humanity is now face to face is to be seen (1) in the degradation

which the noblest of all callings, that of Teacher, has suffered from those who especially during the past few decades have used it for their own ends and for the deluding of the people; and (2) in a lack of appreciation of the meaning of discipleship, and in the consequent lack of true disciples. Today the world is teeming with false teachers, crying out, Lo here is Christ! or lo there! lo here is knowledge and the secret of power, here is success! crying out, advertising themselves as teachers, willing to sell their "knowledge" for a price, offering to confer power on their disciples and to teach them the secret of success, for a fee or at the price of a book, or with the promise of power.

Some of these self-advertised teachers are so subtle in their appeals, so plausible in their statements and avowedly so disinterested in *your* welfare, that unless indeed there is discrimination and true disinterestedness in *your* heart, a seeking for the truth and the light for the sake of your suffering fellow man — the danger of being led astray and becoming a victim is great, so tempting is the lure of ob-

taining something for nothing, or at least for so very little, so tempting is the lure of gaining knowledge that, it is said, will give a man power over his fellow men, and so subtly entrenched is selfishness and the desire for self-benefit in the hearts of all.

Perchance it may be asked why is reference made to these false teachers and false systems, and it will be well to state the reason. These false systems are the very antithesis of the true, and those back of them, advertising them, professing to be teachers, seek followers, that is, disciples. We may at all times learn much from the study of contrasts, and, in our search for Wisdom, though the positive direction, following which we may enter on the Path, is truly of greatest importance and should come first, fortunate is he who is forewarned regarding the pitfalls and the false signposts that he must inevitably meet.

#### H. P. BLAVATSKY'S WARNING

One of the greatest enticements offered by false teachers is the possession of power, the

development of inner senses; something is offered to the disciple which will immediately or with very little effort — so it is said or implied — place him above his fellows; he is to be taught Occultism or Yoga; to have degrees conferred upon him and, as above said, usually he may obtain all this for a fee.

Today psychism is in the air; on all sides we hear of the development of abnormal powers. Beginning with a few isolated instances some fifty or more years ago and increasing with every decade, the last ten years have seen an enormous increase in the number of those whose psychic senses are to some degree developed. Often the degree of development is but very slight, and more often than not the exercise of these inner senses and powers is under little or no control of those who unfortunately possess them. I say unfortunately, for it is a misfortune if with their possession there is not also purity of life, and the knowledge and the power to control and to use them rightly.

The idea is held by many and fostered by false teachers, that these powers are spiritual.

*No greater mistake could be made. It is one of the baits held out to catch the unwary. But true spirituality does not lie that way. How different was the teaching of H. P. Blavatsky, and of her successors, William Q. Judge and Katherine Tingley. Madame Blavatsky wrote in 1888:*

It must be remembered that the (Theosophical) Society was not founded as a nursery for forcing a supply of occultists—as a factory for the manufacture of adepts. It was intended to stem the current of materialism. . . . It has to guide the spiritual awakening that has now begun and not to pander to psychic cravings, which are but another form of materialism.

“Light and darkness are the world’s eternal ways,” says the *Bhagavad Gîtâ*, and these two ways lie ever before man. He has his choice and may take either one. *And even after, as a disciple, he has chosen which of these he will follow, again and again must he decide whether he will continue in the path or forsake it.*

Since the earliest ages there have been found those who for power or gain or from ambition have sought to keep their fellows enslaved.



The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so. (*Jeremiah v, 31*)

And there have always been those

Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits. (*Isaiah xxx, 10*)

False teachers and false disciples, how many of both are there today!

All these are lures for the one awaking to the possibilities of discipleship. Shall he accept the offer of power and knowledge at the seeming cost of so little effort? Shall he take the fruit that looks so tempting, feeding his vanity, his ambition, that will enable him to play on the weaknesses of his fellow men? But what of the ultimate cost? What of the ultimate slavery to the dark powers of his lower nature? In other words, shall he seek for power for himself and become enslaved or shall he follow the path of self-conquest and service "that leads to the heart of the universe," and thereby gain freedom and power to bless and serve humanity?

## EACH ONE IS RESPONSIBLE

You yourself, dear reader, may feel secure in the knowledge you possess, against any allurements held out by false teachers, but it is not to you only that these words are addressed. Look around you, look in the daily papers, in the magazines, in books; look at some of the reputed savants of today, our scientific men, dealing in necromancy, in the worship and evocation of the dead; some of them discussing, nay advocating and practising, *the benumbing and killing of man's free will, whereby alone — no matter how low he may have fallen — he can be saved, and by means of hypnotism, the interposition of another's dominating will, killing the very soul of man, making of him instead an automaton.* Or read the advertisements of so-called institutes and colleges professing to have some secret to impart and, strange to say, so great is their solicitude for their prospective disciples and for the "welfare of humanity," that they not only *profess* to offer this secret free, but

go to great expense to notify the public by means of long advertisements.

“Am I my brother’s keeper?” All this may be no lure for you, but it may be for a weaker brother or sister; and do you never think of setting the weight of your thought and influence against the psychological lure of these things? Was ever anything gained without sacrifice, ever anything given for no price paid? Is it in nature’s law that it should be so? Ah! you remember that beautiful passage in *Isaiah*, that appeal of the prophet to his people:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?

And it is true that spiritual truths can never be bought for money, nor will ever any such price be accepted for them; but for all that, paradoxical as it may seem, the price must be paid — the sacrifice must be made — the sacri-

fice of the lower to the higher; and the price, that of self-conquest, self-purification.

But what do we see, out in the world today? A grievous and sad thing: the name of the spirit and so-called spiritual things, and the name of the Christ, prostituted for money; and in the name of the Christ—that Christ who said, “Come unto me all ye that labor and are heavy laden, and I will give you rest”—in his name a denial is made of the world’s pain and sorrow, that it does not exist; and all over the land and in many countries the people flock to the churches where this lie is taught, and where escape from non-existent pain is held to be the chiefest good, and physical well-being the highest ideal. And the teachers and readers and healers wax fat and enjoy the flesh-pots of Egypt, for many are their disciples.

Is there no test, no sign, you ask, by which the false teacher may be recognized? Yes, there are several, and one may be fittingly mentioned here. In the words of Jesus, “The hireling careth not for the sheep.” Yet did

not Jesus say, "The laborer is worthy of his hire"? Yes, but do not forget that he clearly defined what he meant by "hire." Read the context:

Carry no purse, no wallet, no shoes . . . and in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. (*Luke x, 4 et seq.*)

Not a word about receiving money, or a stipend; and though Jesus said, "and heal the sick that are therein" (in the city) not a word did he say about charging or receiving payment for the same. But on the contrary, if we turn to *Micah* iii, 10, 11, we read:

They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

Surely no clearer words are needed on this point and surely they ought to be conclusive to anyone who accepts the Bible as the Word of God and as the guide of spiritual life. But

this teaching, this test both of teachers and disciples, is far more ancient than any biblical records, and belongs to the remotest antiquity; no question of money or payment or personal reward or recompense in any form was ever permitted to enter into the relation between teacher and disciple. As H. P. Blavatsky once said, when offered money for her teachings: "I did not so receive it, and I will not so impart it."

#### A GREAT TEACHER

But there are others who claim to be teachers, who even publicly proclaim themselves as Initiates, whose feet have been within the outer portals and almost on the threshold of the Sacred Temple of Divine Wisdom, who have been privileged—ah! how great the privilege—in being permitted the opportunity of enrolling themselves as disciples of Theosophy and of that great Teacher of this modern age, H. P. Blavatsky, but who, some for one cause, some for another, whether ambition, unwill-

ingness to face and conquer themselves, or to accept the discipline of discipleship, to fulfil the service of apprenticeship, or for some other failing, cut themselves off from the heart of the Movement founded by her; and though they may use the name Theosophy and Theosophical Society, they cannot escape the one unfailing test by which all are judged by the Law, and "by their fruits" do they make themselves known. Of these there have been some who—whatever may be their public utterances—have sought to belittle their Teacher, H. P. Blavatsky, and have cast mud at her; who bitterly attacked William Q. Judge, H. P. Blavatsky's successor, making outrageous and baseless charges against his honor and integrity, seeking to drive him from his post, and this in face of what H. P. Blavatsky herself said regarding William Q. Judge.

#### **A TRUE DISCIPLE**

In a letter sent by her to the Second American Convention, held at Chicago, April 1888, H. P. Blavatsky wrote:

To William Q. Judge, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society: In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society, and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Further, H. P. Blavatsky, in December of the same year, wrote the following:

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge of New York, U. S. A., in virtue of his character of a chela (disciple) of thirteen years' standing and of



the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of the said Section and myself, and to him full faith, confidence, and credit in that regard are to be given.

And as if in prophetic anticipation of the outrageous attack upon him and the bitter onslaughts of ambition against his position so faithfully held by him, H. P. Blavatsky, on October 23, 1889, wrote:

The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans.

Yet within a few short years, utterly regardless of the privilege of working side by side with this true disciple, the one who should have been his co-worker brought false charges against him and sought to force him to resign.

In the life of William Q. Judge we have an example of a true Disciple and of a true Teacher. It is perhaps fitting here to make a brief reference to the relation which H. P.

Blavatsky held to the Theosophical Society, for among those who accepted teaching at her hands, and to whom she gave the opportunity of becoming disciples, there were some who, as previously said, sought to belittle her and her position after she had passed away, who sought to make it appear that she had only a secondary place in the foundation of the Society. Let any student ask himself, Through whom were the teachings known as Theosophy made known to the world? Who was the central figure around whom gathered those who assisted in the formation of the Theosophical Society in New York in 1875? Madame Blavatsky held no outer official position except that of Corresponding Secretary. She did not ask nor need to be regarded as a figure-head; she did not demand nor require public recognition; but it is the duty as well as the privilege of all her faithful disciples to accord to her that recognition which is her due, and so to proclaim her and her work to the world. For although she did not hold any outer official position except as just stated, she nevertheless

held the highest authority, the only real authority, which comes of wisdom and power, the authority of Teacher and Leader, the real head, heart, and inspiration of the whole Theosophical Movement. It was through her that the teachings of Theosophy were given to the world, and without her the Theosophical Movement could not have been. She was also the founder of the Esoteric Section, and Teacher and Head, so recognized by all her students, members of that section.

Now this Section was founded by H. P. Blavatsky on the suggestion and at the request of William Q. Judge, and the latter at the request of his Teacher, H. P. Blavatsky, wrote out the rules which were approved without change by H. P. Blavatsky. We have seen from her own words in what manner she regarded him, "her only Friend," as she afterwards wrote to him, and he was the only one of all her disciples of whom she did not require a pledge in the Esoteric Section, for as she herself said, he had years before been pledged and accepted as a disciple of Those who were

her own Teachers; but of all others she required a pledge. Yet when H. P. Blavatsky had passed away, and William Q. Judge stood as Teacher in her place, the one who most bitterly attacked him, who was the chief instigator in the attack, was one of these pledged "disciples" of H. P. Blavatsky, and who not only attacked him but made the same attack upon H. P. Blavatsky, her Teacher.

We do not regard H. P. Blavatsky as infallible and she herself would have been the first to repudiate any such view regarding herself; but to express it in the mildest terms, it were indeed arrogant presumption on the part of one of her disciples to accuse H. P. Blavatsky of having been mistaken in her estimate of William Q. Judge; yet this is what a certain Englishwoman, Mrs. Annie Besant, the chief persecutor of William Q. Judge, has presumed to do; and as if to palliate what she so outrageously accused him of doing, she makes the same baseless and utterly false charge against her own Teacher.

**"MANY ARE CALLED, BUT FEW ARE CHOSEN"**

How true it is that in Discipleship, "many are called" — offer themselves, we may say — "but few are chosen"; and not one of those who have accepted H. P. Blavatsky as their Teacher and been privileged to enroll themselves as her disciples can rightfully plead ignorance of the meaning of the first steps in discipleship and its preliminary responsibilities. And the same is true of those who have enrolled themselves under William Q. Judge and Katherine Tingley. The choice as a disciple was made with open eyes, and full responsibility rests on those who have proved themselves unfaithful.

For themselves as individuals we would have nothing to say and naught but pity. Some few there have been who finding themselves unable to fulfil the duties of discipleship have drifted back into the maelstrom of the world's life; to these we do not refer; but in defense of the principles and the sacred name of Theosophy we cannot pass by those who appear before the

public misusing the names of Theosophy and the Theosophical Society, calling themselves not disciples merely, but professing to be Teachers, "Initiates," "Occultists," and by their misrepresentations causing confusion in the public mind. And no one today who is interested in Theosophy can put these things aside or say that these things do not concern him. The disciple of Theosophy cannot say, "I will accept the teaching and not care through whom I receive it, all I care for is the Truth" — for knowledge of the Truth demands recognition where recognition is due; it demands and includes discrimination and insight into human character.

For while it is true that one may hear words of wisdom from the lips of a fool, or from one who is unfaithful, yet to accept all such a one may say on the strength of one wise statement that may have appealed to us or helped us to solve a problem, would be of itself folly and unwisdom. No, when as disciples we seek for truth, we must have regard to the channel through whom that truth has come. We can-

not accept Theosophy and at the same time be indifferent to or reject H. P. Blavatsky through whom Theosophy in these days has been given again to the world; we cannot reject her words in regard to William Q. Judge; nor can we reject her successors, William Q. Judge and Katherine Tingley, who by their lives, their teaching and example have led us still farther along the same pathway. Verily there is a great responsibility and trust laid upon the disciples of Theosophy in this respect, and furthermore a responsibility to the public to warn them against false teachers.

#### **WHAT DOES IT MEAN TO BE A DISCIPLE?**

The distinction must be drawn between a mere student and a disciple. The motives that prompt one to take up a study of Theosophy, just as of any other subject, may be many and various. It may be curiosity, desire to know for the sake of knowing from a mere intellectual standpoint; it may be a selfish or ambitious motive; or it may be a search for the

truth and to help others. If the last named, then indeed the student has taken, perhaps unconsciously to himself, the first step in true discipleship, and towards a deeper knowledge of life and its mysteries than can ever be approached from a mere intellectual standpoint. This is indeed the supreme test, for what the Christ said, "Whoso will do the will of the Father [the Divine Higher Self in every man] shall know of the doctrine," is held in Theosophy to be a statement of absolute fact.

Possession of knowledge does not imply discipleship. William Q. Judge has said :

It is one thing to have the knowledge which disciples have; it is quite another thing to be a disciple. The possession of the former does not imply the latter.

To be a disciple means not merely knowledge, and not knowledge primarily, though that is indispensable, but a living of the life in conformity with that knowledge, and with the highest promptings of the heart and, as one comes to know them, with the ideals which the teachings make known.



In a little book, *The Voice of the Silence* — “Chosen Fragments from the ‘Book of the Golden Precepts,’ for the daily use of Disciples,” — translated and annotated by H. P. Blavatsky, the first and second steps are stated as follows:

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

And in the preliminary instructions which she gave to those who sought to take upon themselves the duties and responsibilities of discipleship, she quoted the words of her own Teacher as follows:

Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret

Science (Gupta-Vidyā) depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.

#### THE RELATION BETWEEN TEACHER AND DISCIPLE

The relation between Teacher and disciple in the days of antiquity was most sacred — the most sacred of all ties. In one of the most ancient writings it is said :

To the earnest Disciple his Teacher takes the place of Father and Mother. For whereas they give him his body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties for the acquisition of the Eternal Wisdom.

It should be clearly understood that these inner faculties do not mean psychic powers, but faculties of heart and mind that unfold as the true disciple's life is lived. And the Nazarene Initiate said :

Except ye be born again, ye cannot be my disciple. . . . Except ye become as little children ye cannot enter the kingdom of heaven.

Perfect trust and confidence in the Teacher are as necessary on the part of the disciple as on the part of the child for his parents. We know the latter should exist and does exist in homes filled with the sunshine of pure affection, and where parents realize the sacredness of their responsibility and whose lives are lived on the highest lines. And such feelings of trust and confidence on the part of the earnest disciple for his Teacher are as natural as those of the child for his father and mother — they are the expression of the reality of the tie that binds Teacher and disciple together.

#### GREAT SEATS OF LEARNING

No treatment, however brief, of so important a subject would be complete, unless mention were made of the great centers of learning which from the remotest times have existed here and there in the world. It is not intended to speak now of the great Universities that have sprung up in historical times, such as those of Paris, Oxford, Cambridge, Heidel-

berg, Vienna, and the more modern ones in Europe and America, all of which play so important a part in the intellectual life of the people. But there were others of greater antiquity which had more far-reaching effect because of the greater knowledge possessed of life and its purposes. Some of these belong partly to the historical period, but of others we have only tradition. They were the schools of the Mysteries — Eleusis in Greece, and the schools in Egypt, in India, Persia, China, Ireland, and other ancient countries.

It will be remembered that Jesus *went to Egypt*, and Solon also and others of the wisest of the Greeks; Pythagoras is said to have journeyed to India, Aeschylus and Plato were Initiates of the Mysteries of Eleusis. In these and other lands were centers of sacred learning, schools of the Mysteries, of Magic\* in

\* Regarding this word *magic*, H. P. Blavatsky says the following: "Magic, *Magia*, means, in its spiritual, secret sense, the 'Great Life,' or divine life in *spirit*. The root is *magh*, as seen in the Sanskrit *mahat*, Zend *mas*, Greek *megas*, and Latin *magnus*, all signifying 'great.'" The study of Magic, therefore, in its true sense is the study of the great

its true sense of "hidden Wisdom." Some of these "schools," as for instance, Eleusis, are known to modern "scholars" only in the days of their profanation and degradation, yet the greatest of the ancients speak with reverence of the purity of the ancient wisdom there imparted.

Has earth then its sacred spots? Ancient tradition says so, and modern Theosophy declares it to be true, and that one day they will be known and resorted to again.

#### THE SCHOOL OF ANTIQUITY AT POINT LOMA

One such sacred spot is Lomaland, Point Loma, in sunny California, on the shores of the vast Pacific Ocean, and tradition has it that untold ages ago on its rocky crest were

spiritual life of the Universe and man; for the latter is the key to the former. The ancient schools of Magic were schools of spiritual instruction and had naught to do with what today are known as magical or "occult" arts. See *Studies in Occultism*, No. 1, "Occultism versus the Occult Arts," by H. P. Blavatsky. "That which was then termed Magic," she further says, "we now call *Theosophia*, or *Divine Wisdom, Power, and Knowledge*."

Temples and schools. Years ago H. P. Blavatsky declared that a Great Seat of Learning would be founded in the West, and Katherine Tingley in her childhood foresaw the white-domed City of Learning, and now as successor to H. P. Blavatsky and William Q. Judge has made it an actual fact. For here on Point Loma, one of the oldest lands above the ocean, Katherine Tingley has established "The School of Antiquity" which although American in center, is international in character, and is, to quote her own words:

a temple of living light, lighting up the dark places of the earth.

Through this School and its branches the children of the race will be taught the laws of physical life, and the laws of physical, moral, and mental health and spiritual unfoldment. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes; they will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world.

And as branches of this great School there have been established by Katherine Tingley the

Râja Yoga College and the Râja Yoga University of Point Loma, also other Râja Yoga Colleges in Cuba, England, Sweden, and other countries. In these are taught the first steps of the true knowledge of life. Truly are the Râja Yoga pupils apprentices in the Science of Life, learning the first lessons of discipleship; not merely intellectual lessons, but lessons in right living, knowledge of human nature, human motives and character — the perfect balance of all the faculties, physical, mental, moral, and spiritual. They are young disciples of Râja Yoga, apprentices in the Royal Science, the Kingly Union.

*There is No Religion Higher than Truth*

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## **The Universal Brotherhood and Theosophical Society**

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*Established for the benefit of the people of the earth & all creatures*

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### **OBJECTS**

This BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

\*

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\*

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder, William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.







THEOSOPHICAL  
MANUALS

VIII

THE DOCTRINE OF CYCLES

The Seven Theosophical Press  
Point Loma, California



# THEOSOPHICAL MANUALS

VIII

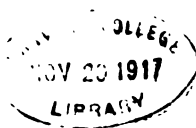
## THE DOCTRINE OF CYCLES

BY

A STUDENT

SECOND EDITION

The Aryan Theosophical Press  
Point Loma, California  
1911



*F. E. Chase*  
*Boston*

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## PREFACE

**T**HE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These Manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the value of Theosophy;

for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge, and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them



## PREFACE

v

and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification, and the elevation of the human race, these teachings too often pander to ambition, vanity, and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accommodate itself to the rules laid down by various schools of modern thought as to

what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism, our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches, however, to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely unexplored,

or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from good will than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and

it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teachers' statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-

uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.



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# I

## CYCLIC LAW UNIVERSAL

**W**HATEVER attention men of science may have given to the action of cyclic law in some realms of nature, it is certain that in recent times little notice has been taken of it by most Western peoples. We are doubtless more or less conscious of the reign of law in terrestrial as in sidereal affairs. "History repeats itself" is a trite saying, often applied to the petty as well as to the larger events of life. But we have surely not gained more than a faint notion of the universality of this law — in everything from tiniest atoms to circling universes; in living forces; in our emotions, aspirations, intelligence; in individual and racial consciousness: in all the panorama of life, whether visible or invisible. Nor do we seem to have learned so to use, or rather to respect, cyclic laws, as to redeem or free from the action of lower forces — or, putting

it more exactly, so to use inner cyclic laws as to free or transmute outer ones, and thus to open the path of a true and boundless freedom within the regions of equally true and illimitable law.

The doctrine of cycles, one of the teachings met with in the study of Theosophy, is no merely metaphysical fancy, but will be found to be something which can be not only verified by study and observation, but seized upon and applied practically in everyday life; and this even without very much effort, yet producing results beneficent, sane, and far-reaching.

We shall first glance at some manifestations of cyclic law in the world about us. In the effort to do so, we shall be inevitably confronted with some apparent "mysteries," which will probably suggest the action of definite laws belonging to inner causal realms. We may be led to perceive a fact which the latest scientific thought has already formulated regarding the phenomenal world — namely, that there are very few laws known to science or philosophy behind which there may not be

higher laws capable of either "upsetting," "reversing," or at least modifying effects hitherto considered inevitable under given circumstances. In short, our knowledge of nature's laws being relative and limited, we shall perhaps realize that the barriers of the known continually recede; and thus we may be encouraged fearlessly yet reverently to press onward. We shall never rise above the domain of Law, but we may reach places where the picture of formerly imagined laws — e. g. the "law of universal gravitation" — will be seen to be nothing more than a necessary though passing stage in the evolution of human intelligence, itself under cyclic laws of development.

It need hardly be said that every thought of force or value in this as in the other Manuals of this series is taken mainly from the teachings or writings of H. P. Blavatsky, William Q. Judge, and Katherine Tingley, the three Leaders of the Theosophical Movement in this era; or is at least derived from these teachings, to which all earnest students of life should

refer for fuller information and guidance — because in these teachings will be found epitomized much more of those of the ancient Wisdom-Religion than can readily be found in offshoots or commentaries.

In the domains of biology and pathology the existence of cyclic law has not escaped attention. The following passage is from the *Medical Review*, July, 1844:

There is a harmony of numbers in all nature; in the force of gravity, in the planetary movements, in the laws of heat, light, electricity and chemical affinity, in the forms of animals and plants, in the perception of the mind. The direction, indeed, of modern natural and physical science, is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's *Philosophy of the Inductive Sciences*, and to Mr. Hay's researches into the laws of harmonious color and form. From these it appears that *the number seven* is distinguished in the laws regulating the harmonious perception of forms, colors and sounds, and probably of taste also, if we could analyse our sensations of this kind.

So much so, indeed, that more than one physician has stood aghast at the persistent

*septenary* return of the cycles in the rise and fall of various complaints, and naturalists have felt themselves at an utter loss to explain this law. As H. Grattan Guinness, F. R. G. S., wrote :

The birth, growth, maturity, vital functions, decay and death, of insects, reptiles, fishes, birds, mammals, and even of man, are more or less controlled by a law of completion in *weeks*,

i. e., cycles of seven days. Dr. Laycock (*Lancet*, 1842-3), writing on the *Periodicity of Vital Phenomena*, records a "most remarkable illustration and confirmation of the law in insects," and having given a number of illustrations from natural history, the doctor adds :

The facts I have briefly glanced at are general facts, and cannot happen day after day in so many millions of animals of every kind, from the Larva or Ovum of a Minute Insect up to Man, at different periods, from a mere chance or coincidence. I think it impossible to come to any less general conclusion than this, that in animals, changes occur every three and a half, seven, fourteen, twenty-one, or twenty-eight days, or at some definite number of weeks,

or septenary cycles. Again, the same Dr. Laycock states that:

Whatever type the fever may exhibit, *there will be a paroxysm on the seventh day, . . . the fourteenth will be remarkable as a day of amendment . . .* [either cure or death taking place]. If the fourth [paroxysm] be severe, and the fifth less so, the disease will end at the seventh paroxysm, and . . . change for the better . . . will be seen on the *fourteenth day*, namely, about three or four o'clock a.m., when the system is most languid.

Thus materialistic science — medicine, *the most materialistic of all* — applies occult laws to diseases, studies natural history with its help, recognizes its presence as a fact in nature, and yet must needs pooh-pooh the same archaic knowledge when claimed as part of the truths known to the ancient Wisdom-Religion! For if the mysterious Septenary Cycle is a law in nature, *and it is one*, as proven; if it is found controlling evolution and *involution* (or death) in the realms of entomology, ichthyology and ornithology, as in the kingdom of the animals, mammalia and man — why cannot it be present and acting in Kos-



mos, in general, in its natural (though occult) divisions of time, races, and *mental* development? And why, furthermore, should not the most ancient Adepts have studied and thoroughly mastered these cyclic laws under all their aspects? Indeed, Dr. Stratton states as a physiological and pathological fact, that

in health the human pulse is more frequent *in the morning than the evening for six days out of seven; and that on the seventh day it is slower.* — (*Edin. Med. and Surg. Journal*, Jan. 1843)

Why, then, should not Theosophy show the same in cosmic and terrestrial life in the pulse of the planets and races? Dr. Laycock divides life by *three great septenary periods*: the first and last each stretching over twenty-one years, and the central period or prime of life lasting twenty-eight years, or four times seven. He subdivides the first into *seven distinct stages*, and the other two into three minor periods, and says that:

The fundamental unit of the greater periods is *one week of seven days, each day being twelve hours; [and that] single and compound multiples of this*

unit, determine the length of these periods by the same ratio, as multiples of the unit of twelve hours determine the lesser periods. *This law binds all periodic vital phenomena together, and links the periods observed in the lowest annulose animals, with those of man himself, the highest of the vertebrata.*

If Science does this why should the latter scorn the occult information, namely, that (speaking Dr. Laycock's language) "*one week of the manvantaric (lunar) fortnight of fourteen days (or seven Manus), that fortnight of twelve hours in a day representing the seven periods or seven races—is now passed*"? This language of science fits the esoteric doctrine admirably. We (mankind) *have* lived over "*a week of seven days, each day being twelve hours,*" since three and a half races are now gone forever, the fourth is submerged, and we are now in the Fifth Race. We shall return to glance at the meaning of this statement presently, and meanwhile it is interesting to note that the Hebrew word for "week" is Seven; and any length of time divided in seven parts would have meant a "week" in

their day—even 49,000,000 years, as it is seven times seven millions. But their calculation is septiform throughout.

In these days of continual discovery of “new” sets of invisible rays and radio-activity of various kinds, it need surprise no one to learn that certain rays from the moon exert potent influences upon both vegetable and animal life. And it will be noted that the four quarters of the moon’s cycle are each a week in duration. Granting other influences from the seven-fold radiance of the sun, and having regard to the daily, monthly and annual cycles of these two orbs, it is easy to see how vast a network of subtle invisible forces controlling vital phenomena are swayed by the movements of sun, earth, and moon alone. Nor would it be altogether fatuous or unscientific in these days, to imagine that the other bodies in the solar system also exert definite and cyclic influences in majestic correspondence with their apparent movements across the firmament.

Were we to admit all this as ascertained scientific fact, it is at least easy to perceive

that we have in the solar system a perfect mechanism to serve as the foundation of much in the cyclic phenomena of all terrestrial life, something in fact which would illuminate many problems in biology, to go no further.

If we ventured a step further, however, remembering that all the elements, cognitions and forces that make us Man (or at least potential Man) are themselves invisible and imponderable — for what ordinary mortal ever saw our thoughts, aspirations, emotions or desires? — remembering also that the most subtle and elusive powers in nature (e. g., the hypothetical “ether,” with its myriad correlations, and “gravitation”) are being daily proved to possess dynamic and formative power in inverse ratio to their perceptibleness (the subtler the force, the more powerful its effects), we surely need not hesitate to conclude that all the formative intelligent and dynamic powers that lie back of these cycling orbs in space, or of the tiniest atom, do in fact reside in the invisible and imponderable side of nature; while suns, moons, earth, plants and animals with

their countless emanations, are but outer appearances or effects, and in fact are further away from *reality*, in exactly the inverse ratio of their apparent solidity.

Granting so much for the sake of argument, it would be evident that the true cyclic laws controlling these planetary movements and their corresponding influences on terrestrial life must reside wholly in the noumenal, invisible, causal realms, as conjectured by both Newton and Leibnitz; and a further obvious inference would be that there must be different regions of subtlety in these realms — some for instance, determining the spheres of huge aggregated living and conscious forces; others supervising the myriads of minor elemental lives that build up the outer vestures of each great center, just as there is a unit-consciousness controlling the action of the myriads of tiny lives in our body.

## II

### ROUNDS OF HUMAN EVOLUTION

**T**HE ancient teaching is that everything in the universe, including the universe itself, is under cyclic law. Analogy being one of the great keys in such studies, we should expect to find that just as we have day and night, summer and winter, waking and sleeping, birth and death; so worlds, suns, sun-systems, universes and the Kosmos, each has its days and nights, summers and winters, waking and sleeping states, "births" and "deaths."

And so, in the noumenal realms, vast periods of time are necessary to build up the different strata of form and conscious life which finally converge upon the objective world as we know it. From a kind of idealized cosmic substance, which is both spirit and matter, cosmic will and intelligence spin a web reaching

through the seven worlds or states from the purely spiritual side of nature down to the objective and material. The details of the process are naturally too vast and complex to be comprehended, but so much of the later processes can at least be outlined as will enable a glimpse of the action of cyclic laws to be reached.

As a result of the seven-fold cosmic forces — Intelligence, Motion, Vital Electricity, Magnetism, Astral Radiation or Emanation, Heat and Light — each center of life, planetary or atomic, becomes finally endowed with a septenary nature, swept by and responding to these septenary forces under cyclic laws. Thus in the case of the earth (which according to the ancient teaching is the "child" of the moon) the real earth exists on four distinct "planes" or realms of inner nature, the visible world being the lowest of these. The degree of materiality or density of this lower state, itself changes throughout the aeons of time.

The teaching is that "countless millions" of years ago (approximate figures will be found

in *The Secret Doctrine*), certain "rounds" of evolutionary forces passed through that seven-fold center in space which was later to become the earth, and that we are now in the fourth of these "rounds." Each "round" was concerned with the building up of elements and vehicles for various forms of mineral, vegetable and animal life under various hierarchies of cosmic powers, and at a certain stage suitable *vehicles* for the entrance of higher hierarchies, of a divine consciousness belonging to older cycles, were finally produced. This was the "Fall" of the angels, who sacrificed their divine natures in order that a consciously divine race should ultimately reign on earth. These have to pass through their self-elected pilgrimage through matter, under the cyclic laws sweeping round the seven-fold world, of which the visible earth, as already said, is the lowest and most material; and it is accomplished during each Round through seven great Races already referred to, of which in this Fourth Round "three and a half" are gone, the Fourth (the Atlantean



epoch) submerged, and the Fifth is now in progress. Each Great Race is further divided into seven great sub-races, of which the present, the "Aryan," is the fifth.

Moreover, each Round, Race, and great sub-race is, according to the laws of correspondence, concerned mainly with the involution and evolution of one or other of the principles which go to make up the future complete Man.

Thus we learn that the present Great Race is destined primarily to develop within the limits of cyclic law, the Higher Intuitional Mind or Human Soul, as distinguished from that other aspect of Mind which is more connected with our emotions, desires, and passions. This evolution, however, will only be fully attained during the next or Fifth Round.

The next point to remember is that these cyclic waves of super-terrestrial forces and intelligences, which vibrate through every atom of the very air we breathe, are themselves involved in greater and lesser subdivisions, so that in studying the question we can step down

in thought from millions to thousands of years, thence to centuries, single years, days, hours, minutes and seconds, and still be tracing the action of the particular element, force, or intelligence under review. (Some scientific writers have recently been tracing analogies between the conditions of the infinitely small and the infinitely great.) As an instance of our independence, in such a study, of time as a bar to comprehension, a period of 100,000 years will be found to bear the same proportion to the duration of one Grand Era of objective conscious Kosmic Life, as one second of our time bears to a hundred years.

#### THE THREE, SEVEN, AND TEN

WHILE seven is the "number of the manifested" on all planes of being, three is always inevitably and philosophically the number of the overshadowing noumenal; hence we should expect to find cycles of both seven and ten and their multiples having an appreciable in-

fluence in our progress toward the goal of Fifth Race evolution.

Thus, for example, if a wave of spiritual aspiration lasts for thirty years, we should expect to see it followed by an attempt at realization lasting seventy years, to be succeeded by another wave of spiritual energy. If one of these initial waves happened to coincide with several similar ones of larger cyclic sweep, we should expect to see the force enormously intensified.

A careful study of Eastern Chronology — which embraces periods so vast as to be beyond the dreams of even the most prominent western geologists, and withal so accurate in astronomical calculation, as to put in the shade our vaunted modern knowledge of astronomy — combined with a study of modern history, will be found to confirm the teachings of Theosophy: on the one hand that waves of such aspiration and effort have occurred every hundred years; and on the other, that several larger cycles recently culminated simultaneously with the appearance on earth of the

Teachers and Teachings of the Ancient Wisdom-Religion, in fuller public form than has been known for five thousand years. This of course must correspond to something in humanity capable of receiving and rising to these tremendous though subtle cyclic forces, for as Katherine Tingley said a few years ago: "a new energy has been liberated from the center of life."

This must affect all on earth, whether at first conscious of it or not, and the teachings of Theosophy are therefore a necessity of the age we live in, a response to an inner demand for truth in the hearts and souls of men at this time, and for this century; and they are thus seen to be in harmony with cyclic law.

The cardinal features of these teachings have been outlined in the earlier Manuals.

### III

## CYCLIC IMPRESSION

**WE** may turn our attention to the action of cyclic law in our own lives and read if we please something of the inherent or implied correspondences to the larger cycles of human destiny. Its mode of action is by impression. The growing form, whether it be a nucleated cell, an egg, an embryo, a plant, an animal, or man, responds to and is affected by the different cyclic forces impinging upon its inner nature. These result in gradual modifications of form, and of capacity to receive further cyclic impulses or impressions. Thus the thoughts and acts performed by a nation constitute a collective impression. When we take part in gatherings, religious, social, scientific, or what not, definite impressions accrue. When we have a quarrel and get angry, an impression remains in our natures, as

much subject to cyclic law as the moon, and the stars, and the world, and it is one far more important as affecting our personal development or evolution than all these other great things; for while these affect us in the mass, those little ones affect us in detail.

This law of impression may be illustrated. If we look at an incandescent lamp the light makes an image on the retina, and if we then shut the eyes, the bright filament will still be seen. If we keep the eyes closed and watch intently we shall see the image come back a certain number of times, it will stay a certain number of counts, go away the same length of time and return, always changing in some respect but always the image of the filament, until at last it disappears, apparently because other impressions have covered it over. So there is a return even in the retina of the impressions of this filament. After the first time, the color changes each time, and so it keeps *coming back at regular intervals*, showing that there is a cyclic return of impression in the retina, and if that applies in one place, it

applies in every place. And when we look into our moral character we find the same thing, for as we have tides in the ocean, so in man we have tides, which are called return of these impressions; that is to say, we do a thing once, there will be a tendency to repeat; we do it twice, and it doubles its influence. And so on all through our character we have this constant return of cyclic impression.

We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line of bodily encasement, and we can not enter that line of bodily encasement unless we are like unto it; and for that reason we must have been at some point in that cycle in that same line or family in the past; so that we must have had a hand in constructing the particular family line in which we now exist, and are once more taking up the cyclic impression returning upon us.

Now this has the greatest possible bearing upon our evolution as particular individuals, the evolution of our bodily life. An opportunity arises for us to do something; we do not do it; we may not have it again for a hundred years. It is the return before us of some old thing that was good, if it is a good one, along the line of the cycles. The opportunity may not return until another life, but it will return under the same law.

Or to take another case. A man is trying to find out things about his psychic nature, perhaps, but pays no attention to the return of the impression which he creates. He has times of depression which he can not explain, and perhaps someone draws his attention to the fact that these are periodic. He does not know what to do, however, until possibly a friend, who knows something of these cyclic laws, advises him to compel himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another im-



pression, that is of joy, so that when this thing returned, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation, and the two things coming together would have counteracted each other, just as two billiard balls coming together try to counteract each other's movements. This applies to every person who has the "blues." When it comes, start up something else, start up cheerfulness, be good to someone, then try to relieve some other person who is despondent, and another impression will have been started which will return at the same time. It does not make any difference if we wait a day or two to make the attempt, for when the old cyclic impression returns it will have dragged up the new one because it is related to it by association.

## IV

### THE RETURN OF RACES

**T**HIS has a bearing also on the question of the civilization in which we are a point ourselves. For who are we really? Where are we going? Where have we come from? The old Egyptians disappeared. If we examine Egyptian history, the most interesting because the most obscure, we shall find the writers saying that that civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging

that we cannot better, but they had put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on.

We are the Egyptians! We have come back again, after our five thousand or so years' cycle, and we have dragged back with us some one called the Semitic race, with which we are connected by some old impression that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other place as we raise ourselves.

Here in America is the evidence that this old civilization is coming back, for in the Theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could

ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favorable circumstances described in Patanjali, an old Hindû — when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will arise that new condition, in rank, place, and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have returned, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to help the others who are coming after us. One can almost see them; they are coming in a little army from the countries of the Old World to endeavor to improve this one; for here ages ago there was a civilization also —

perhaps we were in it then, perhaps anterior to the ancient Egyptian. It disappeared from here, when, we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans.

Most of the ancient world in Europe has been poisoned, the land has been soaked with emanations, poisoned by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives us a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the Old World seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle and those who know say that a cycle has ended and a new one already begun, and that ending and

beginning will be accompanied by convulsions of society and of nature, some of which have already taken place.

We can all almost see the coming of the new cycle. Daniel said: "A time, half a time, and a time," and so on, and people in the Christian system have been trying to find out when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years first made a direct authoritative statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to do." That is just what this civilization is doing. It is the highest, although the crudest civilization now on earth. It is the beginning of the great civilization that is to come. The great new civilization will be one with the ancient East, who has sat there silently all these years, holding in her ancient crypts and libraries and records the philosophy which the

world wants ; and it is this philosophy and this ethics, which belonged equally to ancient America, that the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** is putting into practice before the eyes of the whole world. It is a philosophy which can be understood and practised.

It is well enough to say to a man : Do right. But after a while, in this superstitious era, he will say : Why should I do right, unless I feel like it ? When we show him these laws, that he must come back in his cycle ; that he is subject to evolution ; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get himself a secure basis, he accepts the philosophy.

## V

### EVOLUTION THROUGH CYCLIC RETURN

**I**T has been said that the great end and aim is the great renunciation. That is, that after progressing to great heights, which we can only do by unselfishness, we will not say to ourself, "I may take the ease to which I am entitled." For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease. But if we say, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail—I will not take it, but I will stay here to aid and I will suffer, because of having greater knowledge and greater sensitiveness,"—this is the great renunciation as Theosophy tells us.

We do not often talk this way, because many



of us think that people will say to us, "I don't want it, it is too much trouble." So generally we talk about the fine progress, and how we will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other; but if we do our duty, we must make up our mind when we reach the height, when we know all, when we participate in the government of the world — not of a town, but the actual government of the world and the people upon it — that instead of resting in our wisdom and power, we will stay to help those who are left behind; and that is the great renunciation. That is what is told of Gautama Buddha, and of Jesus the Christ. Doubtless the whole story about Jesus, which can hardly be proved historically, is based upon the same thing that we call renunciation. He was crucified after two or three years' work. But we say it means that this divine being resolves he will crucify himself in the eyes of the world, in the eyes of others, so that he can save men from the thralldom of their lower, personal natures. Gauta-

ma did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means this—instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least would be adhered to by some. This great doctrine of renunciation, which is general to *all* the great World-Religions, teaches that instead of working for ourselves, we will work to know everything, to do everything in our power for those who may be left behind us, just as H. P. Blavatsky says in *The Voice of the Silence*, “Step out of sunshine into shade, to make more room for others.”

Is that not better than a heaven which is reached at the price of the damnation of those of our relatives who will not believe a dogma? Is this not a great philosophy and a great be-

lief which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then look behind to see the torments in hell of those who would not accept a dogma?

What are these other beliefs compared with this? How any man can continue to believe such an idea as the usual one of damnation for mere unbelief is hard to comprehend. One would rather, were a choice required, believe almost anything, and be left with one's common reasoning, than believe in such a doctrine as that which permits one to suppose that his brother who does not believe a dogma is sizzling in hell while one, by simply believing, may enjoy one's self in heaven.

If we turn to Buckle, a great writer of the English school, we find him saying in one of his often quoted books, that there is no doubt that cyclic law prevails in regard to nations, that they have come back apparently the same,

only slightly improved or degraded, for there is a downward cycle included within those that rise; but he did not discover a law. He simply once more stated what the ancients had said over and over again. And it would seem that if such writers would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labor, whereas he might have gotten the law if he had consulted the ancients, who always taught that there were cycles, and that there always will be cycles.

A very suggestive work by a well-known German scientist, Dr. E. Zasse, appeared in the *Prussian Journal of Statistics* some years ago, powerfully corroborating the ancient teaching about cycles. These periods which bring about ever-recurring events, begin from small periods like ten years or so, and reach to cycles which require 250, 500, 700 and 1000 years to effect their revolutions around themselves, and within one another. All are contained within the Mahâ-Yuga, the "Great Age"

or Cycle of Manu's calculation, which itself revolves between two eternities — the "Pralayas" or Nights of Brahmā. As in the objective world of matter, or the system of *effects*, the planets gravitate around the sun, so in the world of the subjective, or the system of *causes*, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite but more profound intuition of the sage and philosopher views as but an eternity within THE ETERNITY. "As above, so it is below," runs the old Hermetic axiom. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most comprehensible manner, he represents the periods of war and those of peace in the shape of small and large wavelines running over the area of the Old World. The idea is not a new one, for the image was used for similar illustrations by more than one

ancient and medieval mystic, whether in words or pictures — by Henry Khunrath, for example. But it serves well its purpose, and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world's great empires, and shows the degree of activity they have displayed in the Universal History. He points out the fact that if we divide the map of the Old World into six parts — into Eastern, Central and Western Asia, Eastern and Western Europe, and Egypt — then we shall easily perceive that every 250 years an enormous wave passes over these areas, bringing to each in its turn the events it has brought to the one next preceding. This wave we may call "the historical wave" of the 250 years' cycle.

The first of these waves (in the period under review) began in China 2000 years B. C., in the "golden age" of that empire, the age of philosophy, of discoveries, of reforms.

In 1750 B. C. the Mongolians of Central Asia establish a powerful empire. In 1500 B. C. Egypt

rises from its temporary degradation and extends its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic Expedition, and dies out in 1000 B. C. at the Siege of Troy.

The second historical wave appears about that time in Central Asia.

The Scythians leave her steppes, and inundate toward the year 750 B. C. the adjoining countries, directing themselves towards the south and west; about the year 500 B. C., in Western Asia begins an epoch of splendor for ancient Persia; and the wave moves on to the east of Europe, where, about 250 B. C. Greece reaches her highest state of culture and civilization—and further on to the west, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness.

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences, and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the

year 500 A. D. a new and powerful Persian kingdom is formed; in 750 — in Eastern Europe — the Byzantine empire; and in the year 1000 — on its western side — springs up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time the *fourth* wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including Russia. About 1500 in Western Asia the Ottoman Empire rises in all its might, and conquers the Balkan peninsula; but at the same time, in Eastern Europe, Russia throws off the Tartar yoke; and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur, and covers itself with glory. The wave ceaselessly moves on further to the West; and beginning with the middle of the eighteenth century, Europe is living over an epoch of revolutions and reforms, and according to the author: if it is permissible to prophesy, then about the



year 2000, Western Europe will have lived through one of those periods of culture and progress so rare in history.

The Russian press taking the cue, believed that

towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millennium will witness the abolition of armies and an alliance between all the European empires.

The signs of regeneration are also fast multiplying, as everyone knows, in Japan and China, as if pointing to the rise of a new historical wave in the extreme East.

If from the cycle of two-and-a-half centuries we descend to that which leaves its impress every century, and, grouping together the events of ancient history, mark the development and rise of empires, then we shall find that, beginning from the year 700 B. C., the centennial wave pushes forward, bringing into prominence the following nations, each in its turn — the Assyrians, the Medes, the Baby-

Ionians, the Persians, the Greeks, the Macedonians, the Carthaginians, the Romans, and the Teutons.

After analysing the periodicity of wars, this author finally comes to the conclusion that in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world.

#### TRENDS OF DESCENT AND ASCENT

AMONG the ancients they had a great many large and important cycles. In their classification they had a Saros and a Naros, the exact nature of which is not generally known today. The Egyptians taught that there was a great sidereal cycle, and this is recognized today, at last, as the period during which the sun passes through the complete circle of the zodiac. That is to say, if the sun occupies at a given date, say at the vernal equinox, a certain position, it takes 25,000 and odd years before it again occupies the same apparent position among the stars at the vernal equinox.

It is now called the cycle of precession of the equinoxes.

But as the sun itself moves onward through space round a center, as known to the ancients, our real course around the sun is a spiral which in truth corresponds to the way in which cyclic law acts throughout nature. We ascend and descend, and re-ascend, as individuals and as races, but the culminating point of re-ascent on the upward-moving cycle is always a step higher than before. On the "downward" or outward cycles during the first half of the evolution of man on a world, the spirally acting septenary forces pass round the septenary world-chain as already said, each wave gradually perfecting and materializing the embodied forms of conscious life in the different kingdoms of nature. And thus it happens, too, that in the lower, or physical world of any chain, on earth for instance, there are perceptible gaps in any septenary classification hitherto attempted by science, as in the seven-fold grouped tables of the chemical so-called elements.

It follows also from the movement of the sun with its attendant orbs through space, whether round Alcyone, or some other center, that the earth moves into new regions of space continually, into cosmic spaces where things are different, where the subtle invisible forces are different; and thus it is that changes must be induced in the earth itself, for changes in cosmic matter in the air and the ether, in the new spaces traversed by the earth, must affect the earth and all its inhabitants.

Just so, in the complex events of human history, when the waves of involutionary force—destined to lift man from his too close contact with the external back to a perception and realization of the subtler powers latent within himself and nature—impinge upon him and stir his inmost nature, impelling him to action on new and higher lines, such forces in their recurring cycles, great or small, are the same yet not the same. Always there is some new quality in the balancing of forces and subtle influences, and as his material body becomes gradually more refined and respons-

ive to the administration of the indwelling subtle nature and its manifold spiritual essences, the more varied and beautiful will become the possibilities of soul expression and expansion.

While the dark ages through which we have passed are in part karmic effects of prior racial cycles, yet they are but the stepping-stones on which through experience we may rise to better comprehension of our place in nature, if we take courage and learn the lessons.

For if the cyclic truth of Reincarnation, one of the most self-evident laws in nature, be once fairly grasped, we may discern the importance, not only to ourselves but to the race as a whole (with whose destiny each of us is indissolubly connected) of trying to read, and understand something of the meaning of the dark ages.

These ages were for Europe dark in regard to any true teaching *publicly* given on man's inner nature and destiny. They were not dark for all Europeans by any means, for the light some of them have shed into every nook and cranny of our modern life and thought

is brilliant indeed. Yet dark were the times which commenced with the murder of Hypatia, since when men have scarcely dared proclaim their disbelief or doubt except at peril of torture-chamber, guillotine, or fagot.

But who were the culprits? We are prone to lay these things at the door of ecclesiasticism and priestcraft. But who supported and succumbed to ecclesiasticism, who condoned and upheld it? We did. If there was a Teacher of the Law of Compassion some nineteen hundred or two thousand years ago who was crucified, who crucified him? We did. For that matter, who killed Hypatia, or Joan of Arc? We did. It does not matter whether we were actually present at such events or not, we belong, most of us, to just that stage of human undevelopment which makes us participants, aiders and abettors, in them. We are morally responsible for all these happenings, no doubt in greater or less degree, but still responsible. We individually may or may not have been incarnated at the time of a particular crime, but that does not affect the

question. Human consciousness so far as incarnated through these times was in the main too strongly immersed in a false psychology and too occupied with material affairs to act otherwise.

#### MAN NOT YET FULLY MAN

THE true view is that *human* consciousness has not fully incarnated — yet — except to some degree in a minority; and thus it is still largely true that if you scratch a man you find — something else! It is the main purpose of the present Fifth Great Race to effect the incarnation, up to a point, of the true Human Soul within its bodily encasement of passions, emotions, and intellectualism, thus transmuting them, for none of these latter are Soul in any true sense. They are the instruments or vehicles through which the soul will eventually absorb through ripe experience the half-tragic, half-humorous effects of its contact with outer material existence; in its turn refining and raising these vehicles to its own conscious

stature, where laws of ineffable harmony, beauty, and truth beyond our highest dreams constitute the inner keyboard of our marvelous divine nature.

In truth we need be dismayed at nothing, not even at the tragedies in which we have taken guilty part, so long as we press upward and onward with a passionate belief in the inner beauty that resides in the awakening Soul of the Race.

Long, long ago, in the initiation crypts of remotely ancient Egypt, before the Mysteries commenced to degenerate gradually under the stress of karmic and cyclic law, and then to disappear, what was it we chanted over the prostrate form of the neophyte lying in that mystic trance, from which perchance he might not rise until another cycle passed:

. . . Now in the ring, does not the past stand out like a sheeted fury?

Dost thou behold the list of evil committed?

Listen! Those echoes are the battle shouts, and those shrieking harsh voices are thine own saved against thee.



Writhe now, poor soul; alas! thou must suffer.  
See now the time has passed, and thou art lifted  
from thy ring of suffering.

Whence comes this change? Thy shadow has  
gained intensity, and thy form person.

Now take the key, terror-stricken dove, and un-  
lock that vast chest.

Why tremble? Those bodies are but the victims  
which thou hast sacrificed to thy evil lusts.

Those ghastly white staring skulls thou hast slain  
with thine own hand.

Oh! Those terrible bruised hearts are only those  
upon whom thou hast trodden.

Blench not, those maimed bodies are thy handi-  
work.

Oh; pale face, take brave hold. Thou hast gloried  
over these deeds—why shudder now? Life taken  
is life left.

Slain souls wait in the fields of Aanru.

Long lost hearts burn in the oil of the lamp of  
the King.

Hopeless maimed ones rest in the water queen's  
bosom.

Remember not to forget, but forget to remember.

## VI

### ANCIENT KNOWLEDGE

**E**XCAVATIONS near the Pyramids show that long before the period of the known dynasties the Egyptians had attained to a refinement and perfection calculated to excite the wonder of even the most ardent admirers of Grecian art. Far below the stratum of sand in which lay the remains gathered into the collections of Lepsius, Abbott, and the British Museum, were found buried the tangible proofs of the Hermetic doctrine of cycles. And since then abundant evidences have been found, in the Troad and elsewhere, of the gradual change from civilization to barbarism and back to civilization, and from civilization to barbarism again. Why then should we feel so reluctant to admit the possibility that if the "antediluvians" were so much better versed than ourselves in certain sciences as to have

been perfectly acquainted with important arts, which we now term *lost*, they might equally have excelled in psychological knowledge? Such a hypothesis must be considered as reasonable as any other until some countervailing evidence shall be discovered to destroy it.

Every true savant admits that in many respects human knowledge is yet in its infancy. Can it be that our cycle began in ages comparatively recent? These cycles, according to the Chaldaean philosophy, do not embrace all mankind at one and the same time. Professor Draper partially corroborated this view by saying that the periods into which geology has "found it convenient to divide the progress of man in civilization are not abrupt epochs which hold good simultaneously for the whole human race" ; giving as an instance the "wandering Indians of America" who "are only at the present moment emerging from the Stone Age." Thus more than once scientific men have unwittingly confirmed the testimony of the ancients.

The impenetrable veil of arcane secrecy was

thrown over the sciences taught in the sanctuary. This is the cause of the modern depreciation of the ancient philosophies. Much of Plato's public teachings and writings had therefore to consist of blinds, or half-truths, or allegories, and just as Jesus spoke in parables, so the Mysteries were ever reserved for special groups of neophytes—and, needless to say, they did not reach the Church of the days of Constantine, which never held the keys of the Mysteries; and hence can hardly be said to have lost them.

The ancient philosophers seem to be generally held, even by the least prejudiced of modern critics, to have lacked that profundity and thorough knowledge in the exact sciences of which our century is so boastful. It is even questioned whether they understood that basic scientific principle: *ex nihilo nihil fit*. If they suspected the indestructibility of matter at all—say these commentators—it was not in consequence of a firmly established formula, but only through intuitional reasoning and by analogy.

We hold to the contrary opinion. The exoteric doctrines of these philosophers as regards matter were open to public criticism; but their teachings in regard to spiritual things were profoundly esoteric. Being thus sworn to secrecy and religious silence upon abstruse subjects involving the relations of spirit and matter, they rivaled each other in their ingenious methods for concealing their real beliefs.

With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with particular, if not wholly *negative* theorems.

The philosophers themselves had to be *initiated into perceptive* mysteries, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise—outside such initiation—for every thinker there will be a “Thus far shalt thou go and no further,” mapped out by his intellectual capacity, as clearly and unmistakably

as there is for the progress of any nation or race in its cycle by the law of Karma. Much of current agnostic speculation on the existence of the "First Cause" is little better than veiled materialism — the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the "Unknowable" occasionally in terms that demonstrate the lethal influence of materialistic thought, which, like the deadly sirocco, has withered and blighted most of current ontological speculation. For instance, when he terms the "First Cause" — the *Unknowable* — a "power *manifesting* through phenomena," and an "infinite eternal *Energy*," (?) it is clear that he has grasped solely the *physical* aspect of the mystery of Being — the Energies of Cosmic Substance only. The co-eternal aspect of the ONE REALITY — Cosmic Ideation — (as to its *noumenon*, it seems non-existent in the mind of the great thinker) — is absolutely omitted from consideration.

Without doubt, this *one-sided* mode of dealing with the problem is due largely to the

pernicious Western practice of subordinating consciousness, or regarding it as a "by-product" of molecular motion.

The doctrine of metempsychosis has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. Should we not first regard the subject from the stand-point of the ancients before venturing to disparage its teachers? The solution of the great problem of *eternity* belongs neither to religious superstition nor to gross materialism. The harmony and mathematical equiformity of the double evolution—spiritual and physical—are elucidated only in the universal numerals of Pythagoras, who built his system entirely upon the so-called "metrical speech" of the Hindû *Vedas*.

In the *Vedas* we find positive proof that so long ago as *at least* 2000 B. C., the Hindû sages and scholars must have been acquainted with

the rotundity of our globe and the heliocentric system.

In the *Sūrya Siddhānta*, ślokas 29 to 34, we read as follows:

In an Age, the revolution of the Sun, Mercury and Venus, and of the conjunctions of Mars, Saturn, and Jupiter, moving eastward, are 4,320,000. Of the Moon, 57,753,336; of Mars, 2,296,832; of Mercury's conjunction, 17,937,000; of Jupiter, 364,220; of Venus' conjunction, 7,022,376; of Saturn, 146,568; of the Moon's apsis in an age, 488,203; of its node, in the contrary direction, 232,238; of asterisms, 1,582,227,828.

Dividing the number of revolutions of the moon in an Age by those of the sun in the same period to obtain the number of sidereal lunar months *per annum*, we get  $57,753,336 \div 4,320,000 = 13.3688+$ . Making the same calculation with the figures of modern science, we have  $365.2564 \div 27.32166 = 13.3688-$ .

Next take Mars and compare the relative lengths of the terrestrial and Martian years:— $4,320,000 \div 2,296,832 = 1.8808$ , the terrestrial year equaling of course 1. And by modern



figures,  $686.9897 \div 365.2564 = 1.8808$ . And so on. By means of this accurate knowledge of the planetary periods, the ancient Hindûs divided time into ages, and could calculate the epochs of great conjunctions in the past and future. It will be observed that the key number of these calculations is a period of upwards of four million years, termed an Age. It is a number unknown to and undreamed of by modern science. And yet it is only one of the minor cycles known to the Wisdom-Religion.

In view of the *fact* that we have this extremely ancient astronomical treatise, of such wonderful accuracy, wealth of detail, and far-reaching scope, what is to be said of those who declare and even teach that the ancients were ignorant heathen? It comes to this, that our modern "authorities" must plead guilty to one of three things: (*a*) wilful falsehood, deceit, and trickery; (*b*) unpardonable ignorance of their subject; (*c*) self-deception sufficient to brand them as persons whose judgment is hopelessly feeble and altogether unreliable.

We are just emerging from the bottom of a special cycle, and therefore in a transitory stage. No stronger proof of the theory of cyclic progression need be required than the comparative enlightenment of former ages and that of the Patristic church, as regards the form of the earth, and the movements of the planetary system. Even were other evidence wanting, the ignorance of Augustine and Lactantius, misleading the whole of Christendom upon these questions until the period of Galileo, would mark the eclipses through which human knowledge passes from age to age.

#### SYMBOLS OF THE PILGRIMAGE

ACCORDING to the Arabian descriptions, each of the seven chambers of the Pyramids — those grandest of all cosmic symbols — was known by the name of a planet, this in its turn symbolizing one of the perfectly definite states of consciousness, plus its realm of super-physical objectivity or actuality. The peculiar architecture of the Pyramids shows

in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe whence started the first race, or the spiritual prototypes of man. Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the "Soul," the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified at the same time, one of the seven spheres, and one of the seven types of physico-spiritual humanity alleged to be linked to our own.

Every three thousand years, the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Being before we can realize the infinitude

of the subjects embraced at one sweep by the majestic symbolism of its ancient Adepts.

Starting as a pure and perfect spiritual being, becoming far later the Adam of the second chapter of Genesis; not "satisfied" with the position allotted to him by the Demi-urges (who is the eldest first-begotten, the Adam-Kadmon) Adam the second, the "man of dust," strives in his pride to become creator in his turn. Evolved then out of the androgynous Kadmon, Adam thus became himself an androgyne; for according to the oldest teachings, presented *allegorically* in Plato's *Timaios*, the prototypes of our race were all enclosed in the microcosmic tree which grew and developed within and under the great mundane or macrocosmic tree. Divine spirit being considered a unity, however numerous the rays of the great spiritual sun, man has still had his origin like all other forms, whether organic or otherwise, in this one Fount of Eternal Light.

Were we even to reject the hypothesis of an early androgynous man, in connexion with

*physical evolution*, the significance of the allegory in its spiritual sense, would remain unimpaired. So long as this androgyne race, symbolizing the two opposite principles of creation unified, the dual male-female element, had no thought of good and evil he could not hypostasize sex. It was only when, as a result of the evil hints of the serpent, *matter*, as the latter condensed itself and cooled on the spiritual man in its contact with the elements, that the fruits of the man-tree — who is himself that tree of knowledge — appeared to his awakening *physical* understanding. From this moment the androgynal union ceased, and man evolved out of himself in course of aeons the present humanity. They have broken the unity between pure spirit and pure matter. Henceforth they will create no more *spiritually*, and by the sole power of their will; man has become a physical creator, and the kingdom of spirit can be won only by a long imprisonment and experience in the illusions of matter.

To begin further back. At the dawn of a

fresh Mahâ-Kalpa the Invisible "assumed form when It called the universe (again) into existence" says the *Zohar*. The first light is Its soul, the Infinite, Boundless and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing *Intelligent* awakening life throughout sleeping creation. The *second* emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the *intelligent* life-principle into every form. The *third*, produces the whole universe of molecular matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes Darkness and the Bad; pure matter becomes the "gross purgations of the celestial fire" of the Hermetists.

Speaking Kabalistically: When the Central Invisible saw the efforts of the divine *Scintilla* (unwilling to be dragged lower down into the degradation of matter) to liberate itself, It as a necessity of Karmic Law "permitted" it to shoot out from itself a *monad*, over which,

attached to it as by the finest thread, the Divine Scintilla (the Soul) had to watch during its ceaseless peregrinations, from one form to another. Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of *living fire* and *living water*, both of which shone their *reflection* upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad with every new transformation borrowing more of the radiance of its parent, *Scintilla*, which approached it nearer at every transmigration. For "the First Cause had willed it to proceed in this order"; and destined it to creep on higher until its physical form became (once more) the Adam of *dust*, shaped in the image of the Adam Kadmon. Before undergoing its earthly transformation, the external covering of the monad, from the moment of its conception as an embryo passes in turn, once more, through the phases of the several kingdoms. In its fluidic prison it assumes a vague resem-

blance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo. At the "birth" of the future man, the monad, radiating with all the glory of its immortal parent which watches it from the seventh sphere, becomes *senseless* (see Plato's *Timaios*). It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence.

At death, after the separation between the life-principle (astral man) and the body takes place, the liberated soul — Monad, exultingly rejoins the mother and father spirit, the radiant Augoeides, and the two, merged into one, forever form, with a glory proportioned to the spiritual purity of the past earth-life, the Adam who has completed once again the "circle of necessity." Long before this it was freed from the last vestige of its physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which it started around the GRAND CYCLE.



Such is the broad outline of human destiny, sketched so as to show the absolutely Dual Nature, essentially, of every particle and organism in the universe; the main fact, in short, which modern scientific thought is reaching towards, but has not yet by any means fully grasped. *Dual*, that is, as having two broad aspects, the material and the spiritual. *Triple*, in reality, as both spirit and matter rest upon something within—the Rootless Root—or Causeless Cause, the *only* Reality in truth—all else being more or less transitory, even though lasting for periods so vast as to be absolutely beyond the reach of human thought. And *Septenary*, still more exactly and scientifically, owing to fundamental laws which are touched upon in others of these Manuals, and more fully treated of in *The Secret Doctrine*.

The details of cyclic law are not such as can be given here. Many figures could be given, having both general and astronomical significance, but the truth of the matter is, as has already been hinted, that there is no subject

connected with the Sacred Mysteries of Human Fate, of Life and Death, upon which less has been definitely stated by the Messengers of the Ancient Wisdom. And for very good reasons, which are indeed so obvious to any thoughtful mind that loves the human race, that it seems hardly necessary to say more.

## VII

### IMPORTANCE OF PRESENT CYCLE

**T**HE important thing at present for us to know in this connexion, is that there *are* Cycles in human destiny and in the destiny of civilized as well as of other races; and the world may ere long be aroused to a perception of the fact that the Cycle now commencing is one of the utmost importance to all on earth, because in the course of a very few years the whole world, whether it knows it or not will be obliged in a measure to take sides for or against the Higher Progress of the Human Race. People will gradually be found arrayed for or against the recognition of Human Solidarity as a Fact in Nature. For there is something in the nature of the cycle now breathing its Fire upon the world, something so compelling in its essence — withal so uplifting — that everyone will be as it were driv-

en to make a choice within his own nature ; he will become clearly aware of something within tending to ennoble and to imbue his soul with some of the lost "diviner drink" of soul-life.

The unrest of the world at its root and foundation (however varied the surface eddies) is a divine unrest, and belongs to a fresh summit gained on the great spiral stairway of progress. It is a Wind blowing into our hearts, the Wind of a better and purer life, destined to affect swiftly for good the advancing nations of the east and the west ; although a touch of this Wind may complete the ruin of some decadent places.

Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, "*created*" *as such*, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever pres-

ent wrong. It is an impossibility in Nature.

The cycles of the septenary evolution, in Septennial Nature proceed, then, as follows: the Spiritual or divine; the semi-divine; the intellectual; the passional; the instinctual, or *cognitional*; the semi-corporeal; and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to our five physical senses (which are in truth seven, however). Thus far, human, animal and vegetable life; each the *microcosm* of its higher *macrocosm*. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the One *Life*; in order that through the *Ever-Becoming* every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial down to matter in full generation, and then back again, re-

ascending at each new period higher and nearer the final goal — that each atom, we say, *may reach through individual merit and efforts* that plane where it re-becomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary "Road" hedged in by thorns, which goes down first, then "winds up hill all the way, yea, to the very end."

Starting upon the long journey immaculate; descending more and more into matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Viśvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he

ascends into heaven indeed ; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvâna, he reigns unconditionally, and whence he will re-descend again at the next "coming."

Our ignorance of the laws of Karma and of the scope of Cyclic Impression—which one portion of mankind calls the ways of Providence, dark and intricate ; while another sees in them the action of blind Fatalism ; and a third, simple chance, with neither gods nor devils to guide them—would surely disappear if we would but attribute all these to their correct cause. With right knowledge, or at any rate a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant pressure in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies, and individ-





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## PSYCHISM, GHOSTOLOGY AND THE ASTRAL PLANE

BY

A STUDENT

SECOND EDITION

The Aryan Theosophical Press  
Point Loma, California  
1912



*F. L. Chase*  
*Boston*

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for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge, and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them

and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification, and the elevation of the human race, these teachings too often pander to ambition, vanity, and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accommodate itself to the rules laid down by various schools of modern thought as to

what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism, our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches, however, to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely unexplored,

or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from good will than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and

it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teachers' statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-



uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

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# I

## INTRODUCTORY

**T**HE purposes of this Manual may be broadly enumerated as two: firstly, to distinguish between Theosophy and the bogus imitations that pass under that name; secondly, to warn all students of mysticism and the public generally against false "occultism" and its dangers.

As to the first purpose, there are many forms of psychism, pseudo-occultism, spiritism, astralism, and so forth, which might be confused by the uninformed with Theosophy or with true Occultism. In our age there is a general ignorance on such subjects. Again, the cults and individuals who promote these movements trade on the names and influence of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.**

## 2      *PSYCHISM, GHOSTOLOGY, ETC.*

It will be well, therefore, to make quite clear what is the true purpose of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**, and what is the true meaning of the word Occultism. To do this, we must go back to the beginning of the Society and briefly trace its history.

## II

### THE REAL PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

**T**HE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is a movement having as its avowed purpose the betterment of humanity. The benefiting of humanity is its first and foremost object — the reason for its existence. It is not, however, a mere philanthropic enterprise. It claims distinction from all other enterprises by its identification with Occultism. It teaches that Man is fundamentally a Divine Being, and that the welfare of humanity depends upon a due recognition by men of their Divine nature.

The purpose of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is to revive the ancient Wisdom-Religion, which is the parent of all religions, and which teaches Man the

practical Knowledge about the mysteries of his own nature, enabling him to live harmoniously with his fellows and to realize the true purposes of human existence. For the want of this Wisdom-Religion, humanity has, in the later ages, sunk into a condition of spiritual darkness and selfishness which threatened disaster to the human race.

H. P. Blavatsky, the Founder of the Society, came "to plant the seed of Brotherhood in the soil of Mysticism." The soil of Mysticism was already there, by reason of that law of cycles which, at regular intervals, brings the tides of thought and speculation over men's minds. A cycle of renewed interest in things relating to the invisible worlds was already setting in, as marked by the great outburst of Spiritualism and other such movements. It was known by H. P. Blavatsky and Those whose messenger she was, that if this movement in mysticism were allowed to grow unchecked in an atmosphere reeking with selfishness and the vices of civilization, and among a race wholly ignorant of the true science of



right living, the consequences would be fraught with extreme danger to the integrity of that race and would menace the existence of civilization. This danger was by no means exaggerated; indeed it is impossible to exaggerate it. When we reflect that all the wonderful inventions of modern science, instead of making life easier and happier, as they should and could have done, have not diminished the problems of poverty and have put new weapons into the hands of luxury, fraud and violence; that insanity, morphinism, alcoholism, consumption, are growing with appalling rapidity; that the resources of wealth and property are often passing into irresponsible hands; that we are losing our religion and other old-time moral anchorage; — when we reflect on such things, all too well known, we can realize what might have happened had occult powers, such as mesmerism for instance, been allowed to develop unchecked. There have been periods in the world's history when mighty civilizations have gone down amid a horror of darkness owing to the abuse of powers and to the de-

gradation of sacred rites to sensual purposes; and it was to avert another such calamity that H. P. Blavatsky was sent.

H. P. Blavatsky is numbered in the glorious ranks of many messengers who in various lands and ages have dared to stand forth and save a thankless world from itself. She was sent by Those who guard and preserve the Sacred Knowledge of the Ages, during the dark cycles, until the hour shall strike for it to become once more universally known; and who watch over the interests of humanity with eternal love, wisdom and patience.

The altruistic motive is the vital element in human life; its absence means dissolution. Who will dispute this proposition? But our civilization has put learning before ethics, acquisition before conduct. It was rushing into the realm of occult nature with the same careless indifference to rights and wrongs as it had carried into its other pursuits. It was indeed necessary to kindle anew the spiritual Fire of Compassion, the fount of all true knowledge.

From this it is abundantly evident that the purpose for which the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY was founded, was firstly humanitarian; secondly, humanitarian; and thirdly, humanitarian. What other aim could be had by the Great Lodge of Teachers, Guardians of the Wisdom-Religion, those in whom all wordly ambition, all personal motive are things of the long-buried past, and who live for humanity alone? Again, what was the motive of H. P. Blavatsky, the messenger? She had roamed the world in search of Truth, meeting at last with her Teachers, and had qualified herself through their instructions to go forth and proclaim it. Without one vestige of personal interest, she sacrificed wealth, position, ease, fame, to fill this invidious, thankless, and most arduous position; and all through the history of her labors continued to spurn every temptation of power, profit, or popularity, in order to adhere unflinchingly to the straight line of duty. It would have been easy for her to have founded an occult movement of vast di-

mensions with herself as its honored priestess, or to have achieved comfort and distinction in many another field; for great were her talents and personal advantages. But her motive was otherwise. It was to plough up the rough soil of Western materialism and in it plant securely the seed of the future growth of that great HEART DOCTRINE designed to save humanity from destruction by its own selfishness.

And, in pursuit of this object, she died, misunderstood but successful.

The Society, therefore, was not founded to teach magic to the cultured society of the West, nor to encourage curious studies. It was founded to do philanthropic work of a *new* — and high order. And such has been its consistent policy ever since.

In seeking for a suitable soil, H. P. Blavatsky looked around for some body of people whose minds should be open for the reception of unfamiliar truths. Just then the Spiritist or Spiritualist movement was prominent and contained a few men and women of a super-

ior sort. She appealed to these; but before long it became evident that materialism and circumscription of ideals would prevent this movement from seizing the importance of the occasion. The Spiritists were then more interested in materializations, communications, and personal rivalries, than in promoting a great Cause. H. P. Blavatsky had to seek elsewhere for her suitable soil. For this she has been accused of having been a Spiritualist, and for having invented Theosophy afterwards!

Next she worked through a group of people in India who had open minds on many questions, but were not attached to any particular cult. But most of these showed themselves to be more interested in the question of occult phenomena than in the sublime teachings and noble Cause to which she was endeavoring to attach them. When it was seen that Theosophy could not stop by the wayside in order to foster clubs for private research in magic or dilettante societies for curious studies, but that its service demanded unflinch-

ing self-sacrifice and the subjection of personal interests, these inquirers largely dropped off and H. P. Blavatsky passed on to other fields of work.

The summing up of the matter is this. That the policy of the Society has never for an instant deviated from the strict original lines of pure philanthropy and devotion to the highest good of humanity. It has continued to flourish for over thirty years with its original purity absolutely unimpaired, resisting every effort to divert it off on side lines. In order to preserve this straight course, it has frequently let pass the (apparently) brightest chances of self-advancement and popularity, and has sacrificed able and prominent workers sooner than retain them in its ranks after their aims have deviated from its own. Thus it is clear that the purpose of *THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY* is not to teach people magic or occult powers, but that its aims are still, as ever, the advancement of the race.

### III

## WASTE-PRODUCTS OF THE THEOSOPHICAL MOVEMENT

**S**INCE the Society has been composed of men and women of varying degrees of perfection and perfectibility, it is only natural that from time to time, there have been members who have found themselves unable any longer to keep up with the high standards required of workers in that Cause. Having entered the ranks with mixed motives, in which genuine devotion was undoubtedly mingled with private ambition, they did not succeed in subordinating the latter to the former. Thus they eventually found themselves out of harmony with the Society and severed their connexion with it in order to pursue private ends. While most of the deserters merely dropped quietly out, there have been a few of the more masterful kind who have sought to es-

tablish societies of their own in competition with the original Society and depending upon its name and influence. One of the chief of these occurred in 1894, when a certain prominent member attempted to lead off the movement along lines of modern Hindûism divergent from those laid down by the Founder. Opposed in this attempt by William Q. Judge, H. P. Blavatsky's successor, who saw the imminent danger the Society was incurring from such a departure, this member endeavored to oust Mr. Judge from his position by leading an attack upon him.

The result was that most of the Theosophical Society re-affirmed their devotion to its original objects, and severed any connexion with the member in question and the few who held similar notions, leaving them to pursue their own objects. These latter thus constituted a factious theosophical society, having the name and many of the forms of the real movement, but differing fundamentally from it in aim and spirit. It pursued a path of barren study and of "psychism" divorced from



little — if any — spiritual progress. A loosely associated band of dabblers in “occultism,” phenomenalistic spiritism, and other such things, can hardly climb the Olympian heights.

This particular movement has caused some trouble to Theosophists owing to the name which it brings upon Theosophy. For its leaders teach, under the name of Theosophy, many purely sectarian dogmas of modern (degenerate) Brâhmanism and other religions; and are said to advocate matters which all sober minds must condemn, such, for instance, as child-marriage in India.

This movement and others like it can be recognized by their fruits. Often they do not even profess humanitarianism; and when they do one looks in vain for the results. They have no visible results to show; no wholesome activities or constructive enterprises can, we presume, be the outcome of such teachings, which minister, evidently, to curiosity and vain self-interests.

The public should be on its guard against

misrepresentations of Theosophical doctrines. If they are not vouched for by Katherine Tingley, the present Leader and Official Head of the Theosophical Society, they are in all probability, bogus as concerns the Esoteric Wisdom; but they can generally be recognized by their exposition, which does not reflect the broad Theosophical spirit.

## IV

### OCCULTISM AND THE OCCULT ARTS

**T**HIS distinction was drawn by H. P. Blavatsky between true and beneficent Magic, and false and selfish Magic.

Occultism is the science which teaches us how to use our Spiritual powers for the benefit of humanity. The occult arts teach how to use some of the secret forces of the animal or passionate nature, for private and selfish purposes. The two are sometimes distinguished as White Magic and Black Magic. The former is beneficent, the latter maleficent.

What makes the difference between White and Black Magic is *motive*. Occultism can only be pursued with an unselfish motive. With any other motive it degenerates into Black Magic. This can readily be understood in the case of an actively evil motive. But there are many motives which are *apparently*

innocent and guileless. These are what deceive people who purpose to study Occultism. They should be warned that in such matters, every motive that is not definitely unselfish is selfish, though the selfishness may be veiled. Mere curiosity, for instance, is not a beneficent motive; it is grounded in the desire for knowledge apart from right use of knowledge. Again, there may be some who imagine that they can use the occult arts, for example hypnotism, in the cure of disease or bad habits. These again should be warned that they are endangering both their patients and themselves. They are dabbling in unknown forces without having previously undergone the necessary purification; and, though their purpose may be on the whole beneficent, the *latent* defects in their nature will cause them to stumble unwittingly into Black Magic.

Thus selfishness and ignorance are both obstacles to the study of Occultism, and anyone who practises it without having overcome these obstacles is on the wrong path.

There are in Man certain mystic powers

belonging to the lower or passionate nature, which are *comparatively* easy to arouse. But, when once aroused, they must be controlled, or they will overmaster the would-be magician. This is where the danger comes in. Desire is the great enemy; and the unguided practice of occult arts will arouse sleeping forces of great potency, intensifying the desires and menacing the moral stability of the practiser.

It is very necessary to urge the fact of the *sacredness* of Occultism. Its employment can not for a moment be divorced from the highest and purest motives. Indeed no human power can rightly be used with any but an unselfish motive — this is the great lesson of life; but this truth applies with greatly enhanced force to Occultism. In that domain the issues between selfishness and unselfishness become much more sharply defined; also the powers evoked are far more potent for good or ill. All these powers must be enlisted in the service of humanity. They must be controlled by a wise control. Otherwise we shall find

ourselves in the midst of a seething whirlpool of selfishness and corruption. Great is the misery already inflicted by abuse of science, wealth, and other powers. Far greater would be the menace, to individual and society, if occult powers were to be turned loose!

On entering the domain of Occultism, the adventurer throws off all his ordinary safeguards. He renders his nature abnormally sensitive to influences against which the gross matter of the physical body normally shields us. He calls up all the latent forces of his nature and awakens all the sleeping powers whose seeds lie dormant in the ordinary individual. He must either master these forces or be mastered by them. And herein lies the danger. For the ordinary individual of Western civilization is not able to control all of the forces which he now has, but continually yields to their seductions. How then will he fare when these forces are magnified in intensity and subtlety? The story of the unwary magician torn to pieces by the genii he has invoked is no fable.

Western civilization is the outcome of centuries occupied with habits but little conducive to the development of an aptitude for occult studies. Our past history is one of fighting, and (from the Oriental point of view) gross living. Often we have been addicted to excesses in drinking. We have glorified those qualities which make people full-blooded, muscular, unimaginative, fond of material pursuits and pleasures. Our habits are self-willed and self-indulgent. We are nervous, restless, impatient. Intellectually, again, we have developed along lines ill-suited as a preparation for occult studies. Both in religion and in science we have been materialistic; for neither of these teaches us anything definite about our interior nature. In fact, it is not too much to say that by both it is almost totally ignored. Consequently we do not even know whether we have any interior nature, and there are no terms in our language in which to express the teachings of Occultism. The ideas introduced by a study of Occultism are so novel and strange that we are lost when we try to grasp

them. In addition to this we have developed a peculiar mode of reasoning which seems to us to be the acme of logicality and common-sense, but which is really quite special; and our minds are stocked with a multitude of ideas and conceptions derived from *our* theological and scientific modes of thought. So there is a great deal of unlearning to be done.

But worst of all is our "individualism." The accentuation of personality, which is the greatest bar to Occultism, is the very thing our civilization most fosters and prides itself upon. From earliest youth we are trained in the spirit of emulation, which follows us through our school-life and into the world of affairs, where competition is the watchword. Competition is so rife that people even declare it is essential to progress! They have not tried the other kind! The only alternative to strife they know of is stagnation. But in Occultism it is above all things necessary to sink the sense of personal separateness; because Occultism means the developing of those higher strata in our being where the sense of separateness



enriches. In the East the spirit of emulation has never been encouraged as with us. The people are more homogeneous and less separated in feelings and interests. The sense of personalism is not so strong.

In view of the above differences between East and West, it is clear that what may be harmless or even useful for the one may be extremely detrimental to the other. Most of our ideas of Occultism are derived from Eastern sources. To this must be added that the difficulties in the way of translation from a language containing innumerable terms that have no English equivalent are almost insuperable. Such a difficulty might not matter so much in a book of poetry or even history. But in a recipe book! In a book of instructions in a most abstruse and risky science! Think what might hinge on a trifling blunder! Thus it is clear that to enter wholly unprepared upon the path of occult studies is extremely foolish and fraught with certain danger both to the individual and to society. The student will never be able to keep his balance,

and will either wander off upon some foolish side-track or contract some infirmity that will ruin his life. If successful in any sense, it can only be in the sense of becoming a conscious black magician and serving the powers of evil.

All human powers if used selfishly, work harm to the individual and to humanity. But much more is this the case when the powers are occult. Hence it is clear that the road to occult powers must be carefully guarded against profanation by selfish use, unless the integrity of the human race is to be threatened. For this reason the path of true Occultism begins with the question of motive. Purity of motive is the only guarantee of success and safe use. No Teacher of Occultism will accept a pupil unless he has been securely tested as to the unselfishness of his motives and his ability to keep to them against all temptations. Unselfishness is the only guarantee that the student will not awaken the lower psychic powers instead of the spiritual, and fall instead of rising.

It will be found, therefore, that all who are

following the true path make altruism the first object. THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is an agency for benefiting humanity, and it aims to use the awakened spiritual powers of its adherents for this purpose. But the adherents first show themselves ready to give up their life to humanitarian work; and such occult development as they may acquire comes to them in exact proportion to their trustworthiness. The desire for occult growth as such will not bring it; for such a desire is selfish. But the honest desire for service will bring increased power for service.

Our civilization has over-emphasized the pursuit of personal interests, such as wealth, private pleasure, position. This spirit we are apt to carry into our pursuit of Occultism, thus making it a matter of acquisition and self-aggrandizement. The ambition to be one of an honorable fellowship of Craftsmen, with ideals on an international scale, needs fostering. Spiritual gifts can not be "cornered" or amassed like wealth.

The following are some quotations from H. P. Blavatsky on this subject:

From "PRACTICAL OCCULTISM" \*

There are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:

- (a). The essential difference between theoretical and Practical Occultism; or what is generally known as Theosophy on the one hand, and Occult Science on the other, and —
- (b). The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

But it is quite another matter to put oneself upon the Path which leads to the knowledge of what is good to do, as to the right discrimination of good

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\* *Studies in Occultism*, vol. I; see book list at end.

from evil; a Path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger. . . .

Occultism is not Magic. It is comparatively easy to learn the tricks of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—Sorcery. For it is the motive, and the motive alone, which makes any exercise of power become Black (malignant), or White (beneficent) Magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. . . . The powers and forces of Spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC. . . .

All Western education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions. . . . With such ideas "educated into" him from his childhood, how can a Western bring himself to feel towards his co-students "as the fingers on one hand"? . . . So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. . . . In the East the spirit of

"non-separateness" is inculcated as steadily from childhood up, as is in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there.

When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's Higher Self is strong and powerful.

From "OCCULTISM AND THE OCCULT ARTS" \*

Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless, and unknowable ALL,—differs from the mortal clay, the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts . . . the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition". . . . Therefore we have no terms in the English tongue to define and shade the difference of such abnormal powers, or the Sciences that

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\* *Studies in Occultism*, vol. I.

lead to the acquisition of them, with the nicety possible in the Eastern languages. . . . *Ātmā-Vidyā*, a term which is translated simply, "Knowledge of the Soul," true Wisdom by the Orientalists, but which means far more . . . is the only kind of Occultism that any Theosophist who . . . would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," i. e., Arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature, and the exact Sciences—perhaps so called because they are found in this age of paradoxical Philosophies to be the reverse—have already discovered not a few of the secrets of the above Arts. But the clairvoyance symbolized in India as the "Eye of Siva," called in Japan, "infinite Vision," is not Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such Arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Ātmā-Vidyā* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. . . .

True Occultism or Theosophy is the "Great Renunciation of self," unconditionally and absolutely, in thought as in action. . . .

been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force and fire, can, so to speak, be turned inwards; that they can be stored and shut up in one's breast until their energy is, not expanded, but turned towards higher and more holy purposes: namely until their collective and unexpanded strength enable their possessor to enter the true Sanctuary of the Soul and stand therein in the presence of the Master—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. . . . Oh, poor blind visionaries! . . .

We are in the *Kali Yuga* (Black Age), and its fatal influence is a thousandfold more powerful in the West than it is in the East; hence the easy preys made by the powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now laboring. One of these is the relative facility with which men fancy that they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice.



Saith the Pupil:

O Teacher, what shall I do to reach to Wisdom  
O Wise One, what, to gain perfection?

Search for the Paths. But, O Lanoo (disciple)  
Before thou takest thy first step learn to discern  
be of clean heart before thou startest on thy journey  
the real from the false, the ever-fleeting from  
the everlasting. Learn above all to separate Head  
learning from Soul-Wisdom, the "Eye" from th  
"Heart" doctrine.

Self-Knowledge is of loving deeds the child.  
To live to benefit mankind is the first step. To  
practise the six glorious virtues is the second.

'Tis from the bud of Renunciation of the Self  
that springeth the sweet fruit of final Liberation  
Be humble if thou wouldst attain to Wisdom  
Hast thou attuned thy being to humanity's great  
pain, O candidate for light?

Can there be bliss when all that lives must suffer;  
Shalt thou be saved and hear the whole world cry  
If through the Hall of Wisdom thou wouldst  
reach the Vale of Bliss, Disciple, close fast thy  
senses against the great dire heresy of separateness  
that weans thee from the rest.  
Ere thy Soul's mind can understand, the bud of  
personality must be crushed out, the worm of sense  
destroyed past resurrection.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Beware lest thou shouldst set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army and bear him off a captive slave.

Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

## V

### HYPNOTISM

**H**YPNOTISM is another form of Black Magic. It is the using of power over others for motives that are either selfish or ignorant. In the one case the Black Magic is conscious, in the other unconscious. Unless such powers are used with beneficence and knowledge, they are abused. Mere ignorant benevolence does not satisfy them. Hypnotists confess that the power they use is not understood by them and that it is very far-reaching and often produces unexpected effects.

When Hypnotism is practised as an entertainment, on the platform or in the social circle, it is a dabbling in the occult arts, which, as said, is rash and dangerous. If practised with the view of obtaining power over people it is of course deliberate sorcery. If practised with the benevolent idea of overcoming

ator pours into his subject's opened organism influences from his own which he does not understand, and many of which may be injurious. The folly of handing oneself over to a public hypnotist is simply inconceivable. Would any one allow a doctor to experiment on him with powerful new drugs whose effects the doctor did not profess to understand? Yet in this case only the body would be risked whereas the hypnotic subject surrenders body and mind too. The influences to which he surrenders as much of his nature as he can are more powerful, more subtle and more unknown than any drug. The character of the operator is not known. Even should he have the credentials of an honest man, so far as ordinary human judgment is able to assign them, might he not have secret defects? And even if he were honest all through, so far as he himself could determine, he still might be unfit to hypnotize anyone. For such fitness demands a greater purity than ordinary standards can measure. But often he is merely

public entertainer whose real character, good or bad, is wholly unknown.

It is not safe for anyone to practise hypnotism, whatever his motives. Even a benevolent doctor, trying to relieve a man of a bad habit, would not be justified. In the first place this is a mistaken way of trying to cure the victim. Instead of strengthening his own control over himself, it ousts his control and substitutes that of another man. Hence when this extraneous help is withdrawn, the victim must find himself as bad, and probably worse, than before. To cure bad habits the ordinary methods of careful supervision and help in institutions devoted to that purpose should be used; and the victim shown how to develop his own will and assisted to regain control over himself. Under the teachings of Theosophy this can be done; for Theosophy searches deeper into the causes of evil in the character and can show people wherein their mistake lies and how to overcome it.

In view of the uses which unscrupulous persons may make of hypnotism, it is cer-

tainly not desirable that its use should become generally known; for we can not hope to be able to control the use of such a subtle power by legislation or police. But even those people who are regarded as harmless or even beneficent cannot be safely permitted to use this power, because they do not understand it, and as much harm may be done through ignorance as through malice. Not only is the practise fraught with danger to the subject, but also to the operator; for he puts himself *en rapport* with a large number of perverted natures which he is trying to cure, and soon the back-pressure of all this evil may flow in upon him and upset him, as many cases testify.

Thus, while Hypnotism used for personal ends is obviously maleficent, Hypnotism used for benevolent purposes is also maleficent, because it is an ignorant use of psychic powers. The violent interference with another person's will and faculties can not be justified on any grounds. The supposed cure does more harm than good, and the real cure can be affected in normal and natural ways.

## VI

### CLAIRVOYANCE

**T**HIS word is usually employed to denote the ability to use the visual faculty of the astral double, without the intermediation of the physical eye, and the power of seeing forms in the astral light. It is true that in a certain stage of our development the astral or thought-world becomes objective to our psychic vision, and that we can see the thoughts of people objectivized as pictures, or perceive objects composed of astral substance.

This faculty is, however, a great danger and hindrance to real development, if forced and not allowed to develop normally. It merely increases our temptations, responsibilities and difficulties, without correspondingly augmenting our power to cope with them. If our desire is only to live the life of service, as is the case with all students of true Occultism, we

shall have no motive for trying to develop psychic powers before the time when it is right and expedient that we should do so. That time is when we have so far purified our nature from all vanity, lust, curiosity, ambition and other forms of weakness, that the powers can be possessed with safety and advantage. If, however, we undertake to force the development of clairvoyance, it is a sign that we are actuated by undesirable motives such as those just enumerated. The presence of such motives and of our unconquered frailties will render the acquisition of our new powers, if we are successful in developing any, a curse instead of a blessing. Thoughts and desires which have haunted us will now appear as objective shapes; our attention will ever be distracted by the multitudinous occupants of a new and inexhaustible world; we shall not have the power of dismissing what is unwelcome or of not seeing what we do not want to see. In many ways life will be more difficult and dangerous for us.

The physical body is a protection to all who



live in civilization and whose desires and weaknesses are not purified. To develop the astral senses we must render it much more sensitive, and this it is not safe to do without due protection and guidance.

The possession of clairvoyance would be of no use, either to ourselves or to society. Instead of adding to the number of our faculties, we ought to learn to make good use of those we have. But as it is, we are so lacking in self-control and poise that the senses and organs continually lead us astray. Much more would this be the case, did we possess the subtle power of clairvoyance. Unable to control the wayward currents of our thoughts, blown hither and thither by little winds of desire, emotion and caprice, we should most certainly fall an easy prey to the weird denizens of the new world into which we had so rashly poked our devoted head. That this is true can easily be seen in the experiences of people who endeavor to develop clairvoyance. In most cases they are fortunately unsuccessful; but in those cases wherein a measure of

success is attained the result is not worth achieving, being usually nothing more than the ability to see vague casual pictures that float unbidden before the eye, coming and going at their own will. If the clairvoyant should be able to see things in other people's minds, we do not find that his powers are of such a nature as to be useful either to himself or the other persons.

There are some individuals, born naturally sensitive, who use clairvoyance for exhibition purposes; and what applies to hypnotism, mediumship, etc., applies to this also: namely, that the use of psychic powers for money-making purposes is an abuse, and leads sooner or later to disaster in one form or another. Either the user becomes discredited or his nervous system breaks down.

There are a few people who possess natural clairvoyance in conjunction with a pure and disinterested character, free from all vanity, ambition and curiosity. They shrink from exhibiting their powers, which they keep secret as far as possible. They never abuse them,

and regard them rather as a heavy responsibility than as an accomplishment.

Astral vision, together with other powers, will grow normally in the course of our progress along the true Path of Perfection, and when we have reached that point where it is both safe and useful that we should have them. Needless to say, our own personal judgment, grounded on desire and pride, is no criterion as to when this time shall arrive; the powers will not come in obedience to a desire for them, since the presence of that desire would disqualify us for their right use. Only when we are disinterested about the matter will it be advisable for us to be so endowed.

But there is a higher kind of clairvoyance than that of the mere astral senses. This is the awakening of the Spiritual Eye — the true Intuition — the faculty which enables us to penetrate beyond the false ideas thrown up by the delusion of separateness and to glimpse the true Life, the Life of the Soul. This faculty is the Divine Light spoken of by Jesus and the other World-Saviors, as coming to him

who sacrifices his personal life to the great Cause of Compassion, and who purifies his heart from all the dross of passions and his mind from all the delusions of vanity and prejudice. Such a faculty does not peer into other people's private mental diaries, nor throw open the enchanted pleasure grounds of the inner senses. It enables us to discern our right path in life and to discriminate the true from the false. This faculty has its appropriate organs in the body; but it is not well to discuss this point, because it might lead to foolish and rash experiments. It is known as the "Eye of Siva," and the "Third Eye."

In earlier Races of humanity there was a physical organ, the Third Eye, corresponding to this inner faculty. We have a mutilated historical record of it in the stories of the Cyclopes, and an anatomical representative as regards surviving animals in certain species of lizards.

The development of this true Clairvoyance can not but be good; but it can not be gained by occult arts. Spiritual powers are the meed

of unselfishness and purity; cupidity in any form prevents their unfoldment. This fact holds good even on the physical plane, for lust and intemperance destroy the finer mechanism of the brain. Even in the mind, the presence of a desire would act like a flame, burning up the finer senses. Hence it is useless to try to develop this faculty by any ordinary mode of concentration or acquisition; for the efforts would defeat themselves. It must be allowed to grow spontaneously as the consequence of unselfish living.

## VII

### SPIRITUALISM

**T**HEOSOPHISTS admit the reality of spiritualistic phenomena (though there are also cases of fraudulent phenomena), but deny the spiritualistic theories. One of the purposes of this Manual is to show that spiritualists are engaged in a most dangerous practice, which has been universally condemned by the wise in all ages, but into which we have ignorantly blundered in consequence of our ignorance on all matters beyond the physical plane.

Spiritualism is the modern name for the practice of communicating with the astral remnants of the dead and with certain semi-intelligent beings called "elementals," which are not human. This practice has been known from all antiquity. It is mentioned by the Teachers of real Occultism as one of the dangers into which a rash neophyte is apt to fall

if he enters upon the sacred Science without due purity of heart and life. Immediately beyond the physical world lies the astral world, the lower stratum of which, being nearest the earth, is filled with the basest elements of human thought and passion, and also with the "shells" of recently deceased persons, which shells are in process of dying out. (See the Manuals on *Man After Death*, and *Kâmaloka and Devachan*.) Anyone who, by nature or practice, is able to dissociate to some extent the astral body from the physical, is apt to come in contact with this dangerous and undesirable realm, against the assaults and contamination of which our gross physical body normally protects us. This is the case with mediums — persons whose astral body is loosely connected with the physical.

When these practices were revived in America and England about the middle of last century, ignorant people imagined that they were in communication with the actual immortal Spirits of deceased people! Hence the name Spiritualism. The phenomena may have served

to convince some materialists that there is *something* which survives the physical body and that there are certain laws of nature unknown to science; but the practice has not elevated the ideas of its adherents as to the nature of the "spirits" and their post-mortem destiny.

It is important that we should fully understand that there is nothing new about *post-mortem* "communications." Under the name of Necromancy this intercourse was known to medieval sorcery. In India it is known and feared as Bhûta-worship — Bhûts being the astral remnants of the deceased. It has always been regarded as a practice to be shunned and as belonging to the "Black Art." Its revival in the last century under the guise of a blessed revelation is due to the fearful ignorance of people concerning their own history and to the materialism fostered by both religion and science.

The *genuine* phenomena of Spiritualism are of course admitted by Theosophists. They may be roughly divided into communications, ma-



terializations, and other physical phenomena.

Firstly, as to communications. The nature of these shows the inferiority of their source. No new revelation has been given through their means. Once in a long while, perhaps, we may have had something of a superior quality, though even then nothing striking or original. But the great bulk of such communications are of a very inferior kind: platitudes, wordy disquisitions, weak moral injunctions. There is nothing said that could not be better said by many still embodied spirits. It is clear that such utterances do not proceed from the freed Spirit of man unless we are to believe that that Spirit loses in intelligence after its disembodiment. They proceed from one or more of the following sources: the thoughts floating about in the astral light; the minds and subconscious memories of the sitters; the lowest part of the mind of the deceased. When the medium becomes entranced, he may simply read the subconscious minds of his circle or transmit any thought-current which may chance to drift his

way. Or, if he comes in contact with a shell, he may act as the mouthpiece of the automatic "mind" of that shell. The fact that a communication is received in an unusual way does not guarantee its high or worthy origin. The astral light and the subconscious memories of people teem with ideas of all sorts, mostly of the motley order that flit through our minds in the dream-state. The hand of the entranced medium may be guided over the paper by the entity which has obsessed him. His vocal organs may be used in the same way. Sometimes a person is able to write "automatically" without being entranced. Again messages may be communicated by a code of raps. In all cases the matter communicated is usually of a vague or very ordinary type.

Next, as to materializations. These may be effected in various ways. To quote from William Q. Judge, late Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, a man of great knowledge and experience:

Materializaion of a form out of the air, independently of the medium's physical body, is a

fact. But it is not a spirit. As was very well said by one of the "spirits" not favored by spiritualism, one way to produce this phenomenon is by the accretion of electrical and magnetic particles into one mass, upon which matter is aggregated and an image reflected out of the Astral sphere. This is the whole of it; as much a fraud as a collection of muslin and masks. . . . The second method is by the use of the Astral body of the living medium. In this case the Astral form exudes from the side of the medium, gradually collects upon itself particles extracted from the air and the bodies of the sitters present, until at last it becomes visible. Sometimes it will resemble the medium; at other times it bears a different appearance. . . .

Some so-called materializations are hollow mockeries, as they are but flat plates of electrical and magnetic substances on which pictures from the Astral Light are reflected. These seem to be the faces of the dead, but they are simply pictured illusions. . . .

Three explanations of materialization are offered: First, that the astral body of the living medium detaches itself from its corpus and assumes the appearance of the so-called spirit; for one of the properties of the astral matter is capacity to reflect an image existing unseen in ether. Second, the astral shell of the deceased — wholly devoid of his

or her spirit or conscience—becomes visible and tangible when the condition of air and ether is such as so to alter the vibration of the molecules of the astral shell that it may become visible. The phenomena of density and apparent weight are explained by other laws. Third, an unseen mass of electrical and magnetic matter is collected, and upon it is reflected out of the astral light a picture of any desired person either dead or living. This is taken to be the “spirit” of such persons, but it is not, and has been justly called by H. P. Blavatsky a “psychological fraud,” because it pretends to be what it is not. And, strange to say, this very explanation of materializations has been given by a “spirit” at a regular séance, but has never been accepted by the spiritualists just because it upsets their notion of the return of the spirits of deceased persons.

Thus ignorant men may co-operate with disembodied intelligences of a very low order, or with intelligences that never have been embodied, in order to produce either a “psychological fraud” or an obsession. In the *Manuals on Man After Death* and *Kâmaloka and Devachan* the nature of the *Kâma Rûpa* or Spook or Shell has been described. These entities are above all desirous of physical sensation, of which

weak persons against the will of the latter, causing insanity and crimes; but the (ignorant) medium positively encourages them, and mediums and sitters thus lend their bodies to the purposes of these too often unclean beings.

Next, as to the other phenomena, such as levitation, apportion, slate-writing and the like. There are powers in man and in nature not recognized by modern science, able to produce such phenomena; but they are quite indifferent as to moral worth, and their production is no guarantee of sanctity. If we could disengage our astral form normally, as the future man will be able to do, we should be able to produce such phenomena intelligently and voluntarily. As it is the medium disengages his astral form by an abnormal process, and produces the phenomena without being able to direct or understand them.

The effects of mediumship are always ultimately disastrous. It involves a yielding up of one's organism to the control of extraneous influences; and such surrender of our throne is

itself hazardous. For into the open do rush all kinds of influences against which we are normally shielded, but to which we have now given access without waiting to acquire the necessary knowledge and power of self defence. Such practices render one unbalanced and liable to obsession. But when we add the influences to which the door is thus opened may belong to a conscienceless and often positively vicious type, the danger becomes even more obvious. Such a consorting with the denizens of Kâmaloka, and that too in the bonds of a union of no common closeness, certain to work injury to the whole nature physically and morally. Thus it is that man mediums fall a prey to disease physical and mental or lose their moral balance. The effect upon the sitters is the same in a less degree. Humanity must have been deeply despairing if Spiritism could afford them true hope and satisfaction. Its few grains of promise are mixed up with a great deal of chaff. Man whom it may have benefited by introducing them to the idea of higher possibilities, has

left it to seek those possibilities elsewhere; for a continuance in it means a repetition of a dreary round. The atmosphere of a *séance* is not inspiring. One asks if the mental fiber of those to whom it appears to appeal can be high. H. P. Blavatsky tried to lead the Spiritualists on to something better, but they were steeped in materialism — of all things! Their idea was, not to spiritualize life, but to materialize, if possible, the spiritual.

If we had the slightest idea of the wonder and extent of the powers latent in our nature, we would not allow ourselves to be victimized by beings which often belong to the lowest astral stratum and whose object is merely to prolong their life at our expense.

It should be kept in mind that the remarks on these and other subjects throughout this Manual are made as simplified statements of Theosophical doctrine, and with no desire or intention of wilfully attacking any sincere ethical beliefs, however mistaken and erroneous the writer may consider them in the light of Theosophy.

## VIII

### PSYCHIC FADS

**T**HEOSOPHY teaches the dynamic power of thought. Many people have found out the power of thought for themselves. In their ignorance and Occidental vanity they have regarded it as a new and wonderful discovery, and have attached the idea to all sorts of religions, sects, cults and philosophies.

Theosophy discountenances all such movements, because their followers are either floundering ignorantly, or else — consciously or unconsciously — misusing the occult powers of nature. The power of thought is good or evil according to the motive. If the motive is in any way selfish, even though *apparently* innocent, harm will result.

Is not the motive of those who practise mental healing and self-culture almost invariably a selfish and personal one? Regardless of their



merits and deserts, they crave ardently for better physical health or a more peaceful state of mind. Could they see more clearly, they might know that their illness is perhaps a blessing in disguise, as being a purgation of the soul or a means of acquiring fortitude and self-restraint. By removing a disease from the physical plane, we may drive it inwards and impair our mental or moral nature. The art of the ordinary physician is wholesome, because it applies physical means to overcome physical complaints. It does not drive the disease in, but removes it. But when we apply the powers of the will and imagination, we are invoking powers which we do not understand and cannot control: and, further, we may be guilty of degrading high powers to questionable uses.

There is no doubt that psychic healers can often perform cures, temporary ones. Thought has a great power, and sickness is often the result of delusion. But nevertheless they are guilty of violent interference with the course of nature, and we are bound to point out that the risk in doing so is very great. This is no

idle bogey, such as has sometimes been used to discourage truth-seekers; it is a warning issued by those who are aware of the dangers of dabbling in occultism.

Let us enumerate some of the dangers. First, when a man arouses the latent powers of will and imagination, he arouses a great deal more than he bargains for. He may banish his physical symptoms, but arouse worse symptoms on other planes. Our unregenerate nature is full of sleeping dogs which should be let lie. How many would-be psychics have found this out to their cost! Again, he has aroused a power over which he has not perfect control; and any moment when he is under the influence of anger or lust, he may do damage. Again, the powers which are aroused are essentially wrong powers, for the simple reason that they respond to the call of desire and impatience. They may proceed from the lowest centers of the organism, and will work mischief, even though the motive and intention of the evoker is apparently innocent and laudable.

When there is a large body of people prac-

tising these processes, we have a band of dabblers in magic arousing the latent forces that may produce results of far-reaching evil effect on humanity. A maleficent force may be generated by their *collective* action, and this force can be, and is, utilized by other minds actively maleficent, for destructive purposes. A motley and miscellaneous horde of people, of all shades of character, are united together by a psychic tie, and there is no guarantee whatever against the wholesale psychic evils that may flow from it.

Neurosis is a characteristic disease of the present day. Neurosis may be greatly promoted by such psychic healing. The intense accentuation of self-consciousness, the vividness of moods and sensations, the absorption in oneself and one's feelings—all these disagreeable symptoms characteristic of the neurotic are found rampant among the "new-thoughtists."

Where the intention is to cure oneself, the motive is obviously personal; and such a motive, however harmless in an ordinary way, is

not admissible where occult powers are concerned, because selfishness colors the energy with the Kâmic or *desire-principle* and renders it destructive. Where the intention is to heal somebody else, the same remarks will apply as were made in speaking of Hypnotism. The power invoked carries with it more than the invoker knows of or intends. It may carry, from his unregenerate nature, influences of which he is unaware, that will be harmful to his subject. Besides, equally with self-cure, it is an indiscriminate interference with the course of nature, like an ignorant prayer to God that our own foolish wishes may be granted. In short, it is simply a form of hypnotism, open to the same objection.

Among the psychics of many kinds we have a mixed crowd of people who have learned to use "influences"; and it seems inevitable that we shall have, if we have them not already, instances of strife, personal and party, which will disrupt those bodies. They contain no binding principle other than that which binds people together in a community of self-interest.

So long as desires do not conflict, all is well; but when interests clash, there will be strife.

The reason why these movements have gained some popularity is because they do really in many cases enable people to evoke some power and produce results beyond the normal. And because these results are beyond the normal, people in their ignorance of the mysteries of human nature imagine that they must be holy and beneficent. But there are many powers which, though from the view-point of our ignorance they can be called "occult," are nevertheless forces of the lower nature. The power of desire is very great; and when to it is added the power of the imagination, we get a dynamic agency that may produce results. But in all cases where the use of this power is selfish, or where it is merely ignorant, the forces evoked are dangerous. The power of desire, once awakened, may prove our master. We are apt to mistake it for the voice of God. The history of so-called religious movements is full of cases where some great "prophet" has begun with a "divine" message and ended

in disgrace. The power evoked was simply his own desire, which speedily transmuted itself into its lowest aspect and brought about the ruin of his moral balance.

It is indeed high time that people knew of the Higher Nature and of true Occultism, whose keynote is not desire but unselfish love and compassion; which knows no anxiety about the condition of the body or the mind or the circumstances, but has faith in the great Law it serves.

There is about the whole field of these new fads and theories of many kinds a something that is not healthy, a morbid atmosphere of introspection and circumscription to self, which must surely repel healthy-minded people. If the evil of life is self-consciousness, then it can surely never be cured by methods which only intensify it. The only way is to forget self in disinterested work for others.

## CONCLUSION

**I**N these days, when humanity has become so intimately knit together by the invention of means of intercommunication and by the expansion of commerce, we can no longer, with safety to the interests of the race, live exclusive lives and confine our studies and activities to a private sphere. Our actions are far-reaching; we influence the world and the world influences us, as never before in history. It behooves each individual man and woman to recognize more fully, both in his aims and acts, his position as a part of the whole.

Hence we can not consider the present question as a purely private pursuit, but are bound to take into account its influence on humanity as a whole. The question is, what will be the result of a general diffusion of interest in the study and practice of the occult arts? For answer we have only to look around and see how humanity has used the powers put

be ready to admit that what is most needed just now is not greater knowledge of science, but greater self-control and moral responsibility. Whatever excellence may be claimed for any science, we have to reckon whether that science is likely to be abused or not; and if so, we must condemn its indiscriminate diffusion.

People do not realize yet what they have already been saved from by the work of Theosophy. Without this work, we should now be in the midst of a pandemonium of "occultism" such as cannot be described. But Theosophy has turned most of the interest in occultism into right channels, associating it indissolubly with Altruism; at the same time forcing those who will not recognize Brotherhood as their guiding principle, into paths that lead to naught. The work of Theosophists will be valued in the future, when the conditions in the world will call for champions of the Truth, and there will be forthcoming a body of workers trained in the noble traditions of true Wisdom.



*There is No Religion Higher than Truth*

## **The Universal Brotherhood and Theosophical Society**

*Established for the benefit of the people of the earth & all creatures*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder, William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

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Do not fail to profit by the following:

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications, also by lecturing throughout the country. Without being in any way connected with the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**, in many cases they permit it to be inferred that they are, thus misleading the public, and many honest inquirers are hence led away from the truths of Theosophy as presented by H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, and practically exemplified in their Theosophical work for the uplifting of humanity.

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